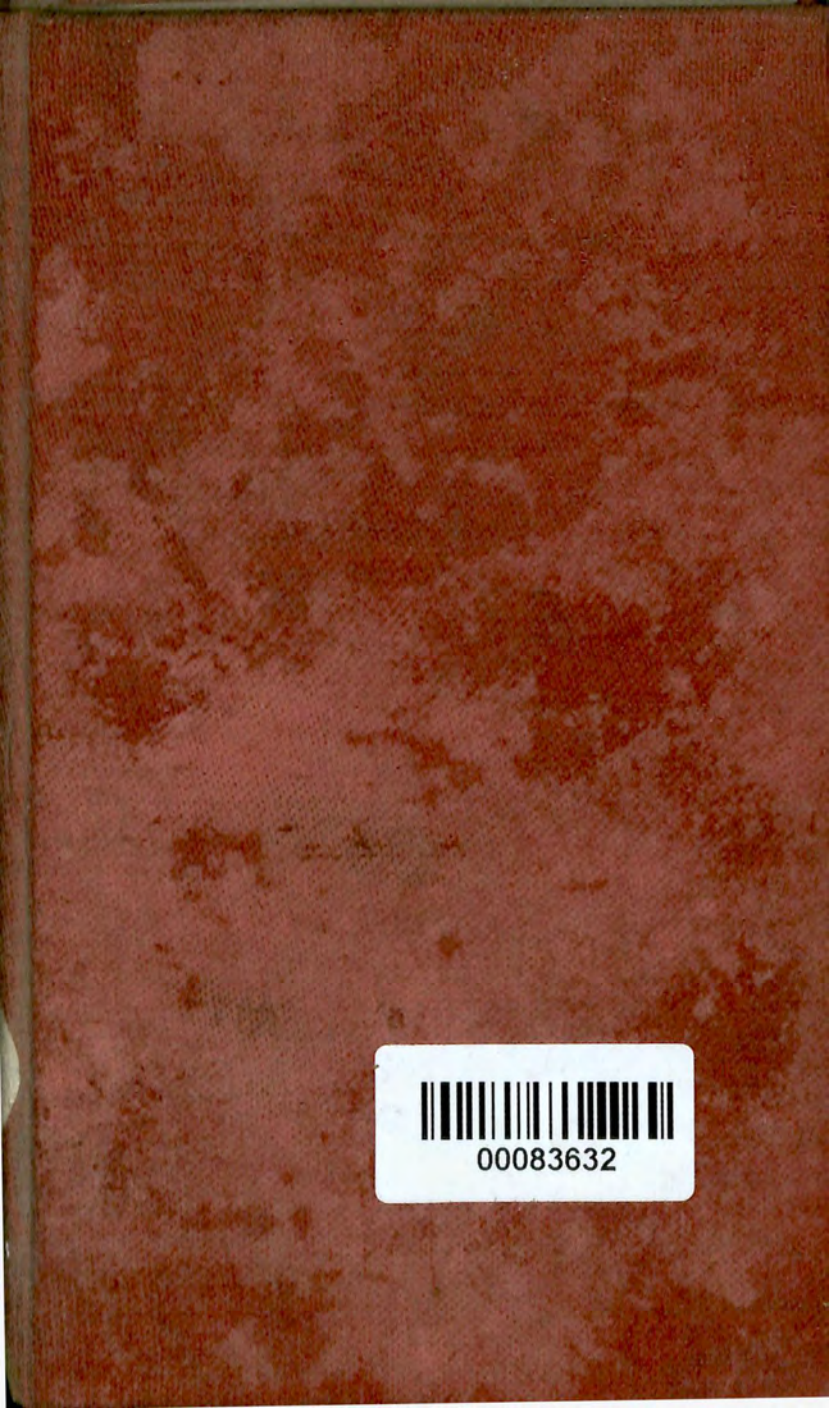
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TRAVELS

IN

NEW ZEALAND;

WITH CONTRIBUTIONS TO THE

GEOGRAPHY, GEOLOGY, BOTANY, AND NATURAL HISTORY OF THAT COUNTRY.

By ERNEST DIEFFENBACH, M.D.,
Late Naturalist to the New Zealand Company.

IN TWO VOLUMES.—VOL. II.

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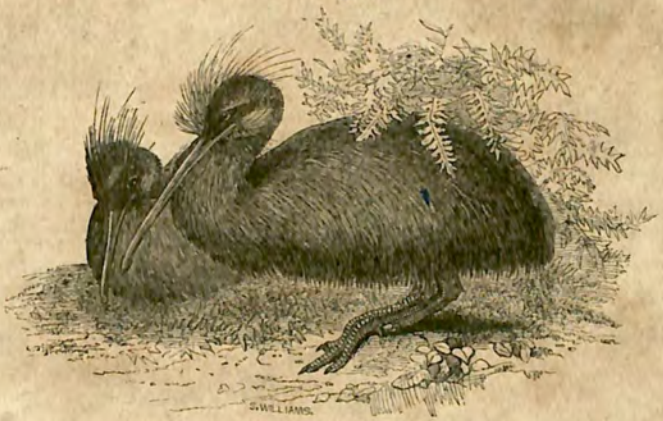

Kiwi Kiwi, or Apteryx Australis.

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NEW ZEALAND.

PART I.

CHAPTER I.

The Natives of New Zealand.

BEFORE giving an account of the aboriginal inhabitants of New Zealand, it may not be uninteresting to take a cursory view of those varieties of the human race which inhabit the numerous islands in that immense space of the great ocean which has Asia, Africa, America, and the Southern Pacific for its boundaries. In some cases these islands are of the size of continents, in others they are merely small coral formations, or of a volcanic nature. Man inhabits most of them; the easternmost of those inhabited is Easter Island, the westernmost Madagascar, and the southernmost the southern island of New Zealand. In spite of the impediments which distance must have created, he has, even with his feeble resources, surmounted all obstacles in the most mysterious manner, and has traversed seas often stormy and boisterous, not following in his labyrinthic migrations that course

which theorists have assigned to him, either from the direction of certain periodical winds, or from their preconceived ideas deduced from the history of the human species.

There are two great varieties of the human race to which these natives belong: one approaches to the black, or negro, and has therefore been called the race of the Austral negroes; their colour is dark, their hair *sometimes* woolly, curly, or matted; their skulls often show bad proportions, their language consists of various dialects, or perhaps languages; the state of society with them is disorganised, and they hold a low grade in the human family.

They occupy the following islands:—

Van Diemen's Land, New Holland, New Guinea, Louisiade, New Britain, New Ireland, Salomon Islands, Santa Cruz (or Nitendi), New Hebrides, Loyalty Island, New Caledonia, and the Archipelago of Figi. Of some other islands they were the original possessors, but were either exterminated, driven into the interior, or blended with the succeeding race. This is the case in the Malayan Peninsula, in the Andaman Islands, Penang Island, and the Philippine Islands.

If we divide this vast extent of sea and land by the equator, and again by the 164th degree of east longitude, *most* of the nations belonging to the Austral negroes will be found to live in the south-west division formed by these lines; the other three

divisions are occupied by the second race. It must, however, be observed, that the term Austral negro is very vague. The Papua, the Alforas, and the Haraforas are included, of which the former have been regarded as a mixed race between the true Austral negroes and the Haraforas; and the latter as a race entirely distinct from the Australian negroes. There is a great variety amongst them: a native of New South Wales, for instance, bears no similarity to a negro, as the former has smooth lank hair; nor has the Austral negro in the New Hebrides, where they seem to be very pure, much similarity to the African negro; and the Viti or Figi islanders, especially, stand isolated among this race by a very peculiar dialect, a well-ordered state of society, notwithstanding that there exists cannibalism, by the chastity of their women, and by the exclusive use of pottery. I must, therefore, repeat that the term Austral negro is here only used to distinguish this class from the other great family, which I now proceed to define in a more distinct manner.

This second race comprises people of a lighter-coloured skin, with dark glossy hair, and often very regular features. Although the various languages which they speak appear very different, yet an identity of certain elements can be traced in them; and, from the relation that all the languages bear to the Malayan dialect, as well as from the similarity of manners and customs, this race was generally con-

ceived to be Malayan, while in fact the Malays only form one subdivision of it. In general the nations belonging to this race have attained a certain development of social forms, which, indeed, with some have reached a very artificial state. This family may be subdivided into three great groups:—

1. *True Polynesians.*—They are distinguished by the mythos of Maui or Mawi, the religious or legislative custom of the "Tabu;" also in some degree by the drinking of the kawa; but, above all, by the very intimate connection of their several dialects. In their features they approach the Caucasian race; they are generally handsome, and of a light-brown colour.

They live to the eastward of the Austral negroes: a line running from the north-east extremity of the islands of Hawaii, between the Viti and Tonga islands, and extending westward to the western-most part of the southern island of New Zealand, is the western limit of the *true Polynesians.* To them belong the following islands:—

Archipelago of Hawaii, or the Sandwich Islands; their northern limit.

Nukahiwa, or the Marquesas.

Archipelago of Pomotou, or Dangerous Islands.

Archipelago of Tahiti, or the Society Islands.

Archipelago of Hamoa, or the Navigators.

Archipelago of Tonga, or the Friendly Islands.

Fanning Island, Roggewein Island, Mangia, Savage Island.

Waihou, or Easter Island; their eastern limit.
Rotu-ma; their western limit.
Chatham Islands.
New Zealand; their southern limit.

2. A second group inhabits islands to the northward and westward of those above enumerated. They are generally of a darker colour; the use of the kawa is unknown to them, and is replaced by the betel and the areca. They are bolder navigators than the true Polynesians, and have distinct traditions. Their language, although it has many points of general relationship, forms some very distinct dialects, which are called the Tagalo, Bisayo, and Kawi languages. The following islands are inhabited by them:—

Kingsmill Group, Gilbert's Islands, Marshall Islands, Radak or Ralik Island, the Carolines, Mariannes, Pellew Islands, all the islands between Japan and Hawaii, the Archipelago of Anson and Magellan, the Philippine Islands, and the island of Java. Chamisso, the German traveller, has sketched many of these people in a very spirited and attractive manner.

3. A third group comprises the true Malayans. They have a flatter and broader countenance, and inhabit Malacca, the Indian Archipelago, the Sunda Islands, the Moluccas, the coasts of Borneo, Celebes, Guilolo, and Sumatra.

There are many circumstances to interest us, particularly at the present moment, in the history

of that division of the human family to which the inhabitants of New Zealand belong. It is true they have no written language in which their past history is preserved, and their religious notions and traditions are exceedingly confused and undefined; their mode of life is extremely simple; their arts, although interesting, yet rude. Their traditions, however, contain many things which would be important to the historian of the human species if he could discover their true meaning; but his chance of doing so is every day decreasing, and many materials calculated to elucidate the past history of the nations of the great ocean have already been lost. Their intercourse with Europeans is so general, they make such rapid strides towards civilization and Christianity, and so many dangers threaten to annihilate them, that every traveller should consider it a paramount duty to become acquainted with everything regarding these islanders, as the means of awakening an interest in the minds of the powerful and civilized, and of inducing them to afford effectual aid, protection, and instruction to the weak and uncivilized.

Regarding the natives of New Zealand the public has lately evinced so much interest as to induce me to believe that the following details, which I collected amongst the people themselves, will be acceptable. My object will be fully attained if these details tend to produce still more amicable intercourse with the native race, as well as speedy mea-

sures in regard to their preservation and improvement, and, above all, that forbearance on the part of the colonists, without which no efforts to preserve the natives and to ameliorate their condition can be successful.

It appears that the native population of New Zealand was originally composed of two different races of the human family, which have retained some of their characteristic features, although in the course of time they have in all other respects become mixed, and a number of intermediate varieties have thence resulted. They call themselves *Maori*, which means *indigenous, aboriginal;* or *Tangata maori*, indigenous men; in opposition to *Pakea*, which means a stranger, or *Pakea mango mango*, a very black stranger, a negro.

The men belonging to the first of these races, which is by far the most numerous, are generally tall, of muscular and well-proportioned frame, very rarely inclining to *embonpoint*, but varying in size as much as Europeans do. Their cranium often approaches in shape the best and most intellectual European heads. In general, however, it may be said to be of longer dimensions from the forehead to the occiput; the forehead itself is high, but not very full in the temporal regions; the coronal ridge is ample, no coronal suture exists; the occiput is well developed, showing a great amount of animal propensities—not, however, in undue preponderance over the intellectual. In a skull which I possess of

a man of one of the interior tribes of Roturua, the frontal sinuses are much developed, the skull lengthened, the forehead somewhat reclining; the osseous part of the nose is much depressed, and the nasal bones much more curved than in the European; the upper maxilla protrudes much, especially the part from one incisor to the other; the bones are thick and heavy in comparison with those of a European, and this is a character which seems to be rather general. The wormian bones are unusual; in the skull referred to there is one at the lower angle of the parietal and its junction with the occipital bone. This skull is certainly one possessing all the peculiar characteristics of the race; but the skulls of many New Zealanders in no way differ from those of Europeans.

The colour of the New Zealanders is a light clear brown, varying very much in shade; sometimes it is even lighter than that of a native of the south of France: the nose is straight and well shaped, often aquiline, the mouth generally large, and the lips in many cases more developed than those of Europeans; the eyes are dark and full of vivacity and expression; the hair is generally black, and lank or slightly curled; the teeth are white, even, and regular, and last to old age: the feet and hands are well proportioned; the former, being uncovered, are in a healthy development, and a native laughs at our misshaped feet. As the New Zealanders often use the second and great toes in weaving and plaiting the ropes of

the phormium, the toes are less confined than with us, and they have more command over the muscles. Their features are prominent, but regular; the expression of the face quiet and composed, showing great self-command, and this is heightened by the tattooing, which prevents the face from assuming the furrows of passion or the wrinkles of age; their physiognomy bears no signs of ferocity, but is easy, open, and pleasing. Some of the natives have hair of a reddish or auburn colour, and a very light-coloured skin. I may also mention here that I have seen a perfect xanthous variety in a woman, who had flaxen hair, white skin, and blue eyes; not perhaps a half-caste, but a morbid variety, as was proved by the extreme sensibility of her visual organs, her rather pallid appearance, and her age; on her cheeks the skin was rather rough and freckled. The natives who live near the hot sulphurous waters on the borders of the Lake of Roturua have the enamel of their teeth, especially of the front teeth, yellow, although this does not impair their soundness, and is the effect, probably, of the corroding qualities of the thermal waters. In a skull which I possess of a chief of that tribe, the last incisor and the canine tooth show, where they join together, a semilunar incision. This is the case in both the upper and lower maxillæ, but more so in the upper. It is perhaps made with an instrument, or is occasioned by the constant use of the pipe.

The second race has undoubtedly a different ori-

gin. This is proved by their less regularly shaped cranium, which is rather more compressed from the sides, by their full and large features, prominent cheek-bones, full lips, small ears, curly and coarse, although not woolly, hair, a much deeper colour of the skin, and a short and rather ill-proportioned figure. This race, which is mixed in insensible gradations with the former, is far less numerous; it does not predominate in any one part of the island, nor does it occupy any particular station in a tribe, and there is no difference made between the two races amongst themselves; but I must observe that I never met any man of consequence belonging to this race, and that, although free men, they occupied the lower grades; from this we may perhaps infer the relation in which they stood to the earliest native immigrants into the country, although their traditions and legends are silent on the subject.

From the existence of two races in New Zealand the conclusion might be drawn that the darker were the original proprietors of the soil, anterior to the arrival of a stock of true Polynesian origin,—that they were conquered by the latter, and nearly exterminated. This opinion has been entertained regarding all Polynesian islands, but I must observe that it is very doubtful whether those differences which we observe amongst the natives of New Zealand are really due to such a source. We find similar varieties in all Polynesian islands, and it is probable that they are a consequence of the differ-

ence of castes so extensively spread amongst the inhabitants of the islands of the great ocean. If one part of the population of New Zealand were a distinct race,—a fact which cannot be denied as regards other islands,—it is very curious that there should be no traces of such a blending in the language, where they would have been most durable, or in the traditions, which certainly would have mentioned the conquest of one race by the other, if it had really happened. Captain Crozet, a Frenchman, who early visited New Zealand, says that he found a tribe at the North Cape darker than the rest. I could observe nothing of the kind there, although I visited all the natives. Nor are these darker-coloured individuals more common in the interior; I should say, even less so. There is undoubtedly a greater variety of colour and countenance amongst the natives of New Zealand than one would expect,—a circumstance which might prove either an early blending of different races, or a difference of social conditions, which latter supposition would go far to explain the fact. All the New Zealanders speak of the Mango-Mango (blacks) of New South Wales as unconnected with and inferior to themselves, but they never make such a distinction regarding their own tribes.

The females are not in general so handsome as the men. Although treated by the latter with great consideration and kindness, enjoying the full exercise of their free will, and possessing a remarkable

influence in all the affairs of a tribe, they are burdened with all the heavy work; they have to cultivate the fields, to carry from their distant plantations wood and provisions, and to bear heavy loads during their travelling excursions. Early intercourse with the other sex, which their customs permit, frequent abortions, and the long nursing of the children, often for three years, contribute to cause the early decay of their youth and beauty, and are prejudicial to the full development of their frame. Daughters of influential chiefs, however, who have slaves to do the work of the field, are often handsome and attractive, and no one can deny them this latter epithet as long as they are young. This is heightened by a natural modesty and childlike naïveté, which all their licentiousness of habit cannot entirely destroy. The children of both sexes, with their free, open, and confident behaviour, have always been my favourites. Brought up in the society of the adults, partaking in the councils of their fathers, their mental faculties become awakened and sharpened earlier than is the case in more civilised countries.

But I must not forget to pay my tribute of praise to the old; the old women especially are the best-natured and kindest creatures imaginable, and the traveller is sure to receive a smile and a welcome from them, if no one else shows any intention of befriending him.

CHAPTER II.

Diseases of the Natives.

BEFORE these people became acquainted with Europeans they were uniformly healthy, if we may trust their own accounts, and those of the earliest navigators who visited them. Their first visitors describe them as possessed of that energy of frame and exuberance of health and animal spirits which we may always expect to find where a people are untainted by the evils which seem to be the necessary companions of civilization; where they are living in a moderate, although invigorating, climate; where they are not suffering from actual want; and where they are forced to satisfy their necessities by the exercise of their physical and mental powers. It would have been contrary to the laws of nature for them to have been entirely free from illness; but their diseases were those of an inflammatory and epidemic character. Amongst the tribes of the east coast I found a tradition, that shortly before the time of Cook a fatal epidemic broke out in the northern parts of the island, and that its victims were so numerous that they could not bury them,

but threw them into the sea. One of the symptoms was that the patient lost all his hair. When the northern tribes had recovered, they made war on those at Tauranga, in the Bay of Plenty, and to the southward, expecting to find them so weakened by the disease as to be incapable of resistance. Epidemics are still common in the island, but only amongst the natives, and seldom attack the Europeans. The disease is a bad form of influenza, a malignant catarrh of the bronchiæ, with congestion of the lungs, affection of the heart, accompanied by fever and great prostration of strength, so that in all cases an early supporting treatment must be adopted. In former times these epidemics may have been transient, and the patient may have usually recovered his former health; but at present they attack constitutions already weakened and corrupted, and not only prove fatal to people of all ages, but, even if the health is to a certain degree restored, it does not recover its former vigour; chronic disorders often remain, and with them a disposition to fall victims to the slightest attack of illness of any sort. The consequence is, that the number of the aborigines in New Zealand rapidly decreases—a strange and melancholy, but undeniable, fact! It may be that it is one of Nature's eternal laws that some races of men, like the different kinds of organic beings, plants, and animals, stand in opposition to each other; that is to say, where one race begins to spread and increase, the other, which is perhaps less

vigorous and less durable, dies off. This has been the result of the contact of the Caucasian race, especially the Anglo-Saxon nations, with the red race of America and with the isolated inhabitants of the South Sea Islands, which latter, in all other respects, appear to be our equals in physical durability and mental capacities. The Anglo-Saxon race have been so energetic in their colonial enterprises, but, at the same time, so reckless and unsociable as regards the aborigines, that it might at once be taken for granted that the simple-minded islanders, who do not know, either as individuals or as tribes, the powerful effect of the term "*forward*," would stand a bad chance with such competitors, and that this alone would damp their enterprise and industry, render them careless of life, and shorten their existence. At the first view this would appear probable; and I think I shall be able to show that to a considerable degree it is actually the case; but as, in New Zealand, the natives do not derive their support from the chase, which in the case of the inhabitants of America and New South Wales has been the great cause of their destruction, we must, I think, look deeper for the causes of such an evil in order to find the means of counteracting it to the best of our power; and thus, if it be the design of Providence that the race should disappear, to be able to alleviate that change in the inhabitants of countries of which we have taken possession, and at least to have the satisfaction of knowing that we have done every-

thing in our power to prevent injustice or to lessen the extent of it.

I will now glance at the condition of the aborigines before the time at which Europeans came in contact with them,—a condition which we still find, with very little change, in the interior of the country. There were even then many causes to prevent an increase of the population, similar to that which would have taken place had the islands been inhabited by Europeans. The families of the natives are not large;—early sexual intercourse prevents the natural fruitfulness of the women;—infanticide exists to a certain degree;—the custom of the inhabitants not to cultivate more produce than is necessary to satisfy their common wants, and their being deprived in very rainy seasons even of those scanty means;—their suffering from want during the time of war, since they are usually besieged in their fortifications, which are at a distance from their cultivated fields;—war itself, which, although mere skirmishes, carries off a large number of their strongest men, and has often proved so destructive to a tribe, that it has been broken up entirely, and has disappeared;—the belief in witchcraft (makuta), to which many have fallen victims, both of the bewitched, from the mere force of imagination, and also of the supposed perpetrators of the crime, who have been murdered in revenge by the relations;—the practice of slavery, which in no form, even the mildest, contributes to increase the

population;—all these causes are sufficient to account for the natives not having spread in greater numbers over a country which, with the implements and resources they possessed for agriculture, would have supported a much larger number of inhabitants. But neither all these causes,—nor the wars which for the last twenty-five years have agitated the whole island, and driven many tribes from their districts, who lived in continual fear of their neighbours, and dared not cultivate the land, —nor the unequal introduction of fire-arms, which gave to one tribe too great an advantage over the others,—will explain why so many diseases are now prevalent amongst them, nor why their numbers continue to decrease after most of these causes have ceased. At present, wars, if not uncommon, are at least much less frequent and less extensive; a feeling of security begins to exercise its due influence; murders arising from witchcraft and other superstitions are of less frequent occurrence, and are perpetrated only in the interior, where European intelligence and customs have not yet penetrated. My opinion on the subject is this: in former times the food of the natives consisted of sweet potatoes, taro (Caladium esculentum), fern-root (Pteris esculenta), the aromatic berries of the kahikatea (Dacrydium excelsum), the pulp of a fern-tree (Cyathea medullaris) called korau or mamako, the sweet root of the Dracæna indivisa, the heart of a palm-tree (Areca sapida), a bitter though excel-

lent vegetable, the Sonchus oleraceus, and many different berries. Of animals they consumed fishes, dogs, the indigenous rat, crawfish, birds, and guanas. Rough mats of their own making, or dog-skins, constituted their clothing. They were hardened against the influence of the climate by the necessity of exerting themselves in procuring these provisions, and by their frequent predatory and travelling excursions, which produced a healthy excitement, and with it an easy digestion of even this crude diet.

This state of things has been gradually changed since the Europeans arrived in the country. They have given them the common potato, a vegetable which is produced in great quantities with little labour; and as this labour could be mostly done by the slaves or by the women, potatoes became the favourite food of the aborigines. They preferred feeding upon them to procuring what was far more wholesome, but gave them more trouble in obtaining. They have exchanged the surplus of their crops for blankets, which keep the skin in a continual state of irritation, and harbour vermin and dirt far more than the native mats. The Europeans also brought them maize; but, in order to soften the grains of it, the natives lay them in water, and allow them to ferment or decompose until they produce a sickening smell; they are then pounded and baked in cakes, and are consumed in large quantities, but form a very un-

wholesome food, which disturbs the whole process of assimilation. Pigs were also introduced by the Europeans; but the natives do not consume many of these animals, at least not in those places where they can sell them for blankets, muskets, powder, or lead. Their wars decreased, partly from exhaustion after particularly troubled times, partly from the establishment of the missions. Instead of being constantly in bodily exercise, they became readers, an occupation very much suited to their natural indolence. Their numerous dances, songs, and games were regarded as vices, and were not exchanged for others, but were given up altogether. The missionaries, while abolishing the national dances and games, might with safety have introduced those of England, which would soon have become great favourites with them.[1]

In one word, instead of an active, warlike race, they have become eaters of potatoes, neglecting their industrious pursuits in consequence of the facility of procuring food and blankets, and they

[1] I only met with one case in which the missionaries acted otherwise, from a wish to contribute to the bodily welfare of their flock; this was at Kaitaia, a mission-station to the northward of Hokianga, where they had introduced cricket, and other innocent games, which were in great favour with the natives: Kaitaia was, moreover, the only place where the missionaries seemed at all to have thought about the causes of the prevailing diseases, and the means of counteracting them; they called the attention of the natives to their state of health, and to the fact of the decrease of their numbers, and induced them to adopt a mode of living more nearly approaching ours.

pass their lives in eating, smoking, and sleeping. No medical man will deny that in this mode of living alone a sufficient cause is found to account for many of the diseases which prevail. Potatoes are unwholesome if they form the only food, and if those who live upon them do not use great bodily exercise. Salt is not in use among them. This stimulant, so necessary to the human frame, they formerly obtained in eating cockles and other shell-fish. By their present mode of diet a chyle is produced unsuited to a healthy circulation. From the exclusive use of potatoes prominent paunches begin to be common among children, which are by no means natural to the race, and are not met with among the tribes in the interior.

The natives have adopted *part* of our food and *part* of our clothing, but they have not adopted the *whole*. Unconsciously we have brought them the germs of diseases, which accompany many of them through life, and consign them to an early grave. I have often known a sickly native to be soon restored to health after being clothed in a shirt, trousers, and jacket, instead of a blanket only, which he can, and does, throw off at any moment; and when provided with a strengthening diet, with meat and a glass of wine or beer,—in fact, when he lives altogether as we do,—it is singular how well this mode of treatment generally succeeds, if no acute disease exists.

Their mode of living is certainly a predisposing, rather than an actual, cause of disease. The skin, having become tender, is easily susceptible to climatic influences and other accidental causes, or to contagious diseases of different descriptions, which find a fertile soil in a constitution thus weakened. But many of the prevailing diseases arise from bad living only. They consist in scrophulous indurations and ulcerations of the lymphatic glands of the neck, lymphatic swellings, inflammation of the eyes; impurities of the blood, shown in frequent abscesses and chronic eruptions; malignant fevers, with affections of the mucous membranes of the intestinal canal and other mucous membranes. In Roturua a party of natives set out on a travelling excursion: on the road they buried some boiled pork, that they might feast upon it at their return: this they did; but they were all seized with a dangerous delirious fever, and some of them died. Fish dried without salt is often sent to natives in the interior by their relations living on the sea-coast. At the time when this is eaten sickness is common. I have often known gastric fevers caused exclusively by the use of rotten corn. Acute exanthematic diseases have never been observed here by me; and it is to be hoped that the speedy introduction of vaccination may preserve the natives from the ravages of small-pox. If the syphilitic or gonorrhœal contagion, which is now very frequent on the coasts, infect a frame thus constituted, the result

will doubtless be that many complicated forms of those diseases will appear: diseases of the hip-joint, for instance, and of the spinal column, and distortions of the spine in early infancy, which even now are not very rare. A disease called wai-ake-ake is very common; it is a sort of pustulous scabies, very difficult to cure without altering the manner of living and throwing aside that most unhealthy vestment the blanket. Ringworm also is prevalent. Besides these diseases, chronic catarrhs are the most common complaints, in consequence of the natives exposing themselves to the cold and humid external air, after having been heated in their houses by a temperature of 100° Fahrenheit; many of these attacks terminate in consumption.* In the interior of the country, where the natives have seldom come in contact with Europeans, and where they have preserved their own customs, sickness is far less common. This is especially the case in that extensive district from Taupo to Roturua, where thermal springs are found. Kind Nature has provided here one of the principal remedies against scrofulous and eruptive diseases resulting from uncleanliness. The natives are continually bathing in the sulphurous and alkaline waters; and in this thermal region they are a healthy race, with a very fine and elastic skin.

Club-feet (*e ape*) are not uncommon. Amongst monstrosities I have also observed hair-lip (*e ngutu riwa*); and individuals are occasionally met with

who have six or more toes or fingers on a foot or hand; the well-known chief Rauparaha, in Kapiti, is distinguished by this peculiarity: in one case several members of a family were thus formed. I never observed any case of mental disease, if I except that of a young man in Kapiti, who appeared to have been born idiotic.

CHAPTER III.

Native Customs regarding Children—Tattooing—Marriage.

WHILE the approach to European customs has been thus followed by a train of evils, art and civilized life have as yet done little to aggravate the pains of child-birth. The mother at the approach of labour seeks refuge—often alone—in a neighbouring wood, and in a few moments after the birth of the child goes to a running water, bathes herself and the infant, and is soon seen again occupied with her usual work amongst her associates. But until the time of baptism she is "tapu," that is, sacred, or unclean, if we prefer the Biblical translation of a Hebrew word of the same signification. Generally, however, only the wives of chiefs are subject to this rigorous custom. The mother herself cuts the umbilical cord with a shell, often too close, and in consequence umbilical ruptures are frequent; they however disappear with the growing age. Twins, which are called *mahanga*, are not uncommon, but no superstitious feeling is attached to their birth, and it is regarded as a natural occurrence. Sometimes the child is sacrified (*roromi*, infanticide), but

this unnatural crime mostly occurs as an act of revenge:—broken faith, or desertion by the husband, the illegitimacy of the children, matrimonial dissensions, illicit connections with Europeans, slavery during pregnancy, and separation from the husband—are the principal causes. In many cases infanticide is the result of superstition of the grossest character, and is occasioned by fear of divine anger and punishment. Rangi-tautau, the wife of a young chief at the mission settlement at Roturua, killed her first child under the following most singular circumstances:—while pregnant she was one day at the pa on the other side of the lake, where an old priestess had hung out her blanket for the purpose of airing it; the young woman observed a certain insect upon the garment,—caught it, and, according to the native custom, eat it. She thought that she had not been perceived, but the old witch had seen her, and immediately poured forth the most violent imprecations and curses upon her for having eaten a louse from off her sacred garment, and foretold that she would kill and eat her own child as a punishment for this sacrilegious deed. This threat she frequently repeated after the woman's confinement, and worked so much upon her agitated mind by threats of the vengeance of Heaven, that the infatuated mother dug a hole, buried her child, and trampled it to death, unmoved by the piercing cries of the poor creature. But she afterwards deeply repented having thus violated the

most sacred law of nature; and, perhaps, in consequence of this, she and her husband separated from their tribe and became the principal supporters of the missionary.

They have other modes of killing the child: the head of the infant not yet fully born is compressed, and thus its existence terminated; and sometimes abortion is effected by pressing violently upon the abdomen with a belt. Many children are still-born; but I suspect that in almost all these cases death was caused by the mother. It makes no difference whether the child is male or female; but if the woman is desirous that her child should be of the one sex, and has boasted that she knows it will be so, on its proving of the other sex she frequently sacrifices it. The child, if suffered to survive the first moments of its existence, is generally safe; and even under the circumstances I have mentioned, maternal love often gets the better of anger or despair. I have known cases, however, where in a fit of passion or jealousy the child was afterwards murdered by the mother or her relations.

The child who is not doomed thus to perish at its birth is nursed with affection and tenderness, either by the mother or by some other woman of the tribe, who gives it her breast. During a great part of its infancy it is taken care of by the father, who evinces admirable patience and forbearance. It remains unclothed and exposed to the inclemency of the weather, but often takes refuge in the

warm blanket of the father or mother. It is lulled to sleep by songs which are called *nga-ori-ori-tamaiti*, and which happily express those feelings and sentiments that so delight us in our own nursery rhymes. In this early age there is, it appears, little mortality or sickness amongst the New Zealanders, except in those parts of the island in which the diseases I have alluded to are prevalent, or have become hereditary.

The father or mother, or the relations, give a name to the child, taken from some quality or from some accident which happened before, or at the time of, his birth; new names are thus continually formed. It is rarely that the son bears the same appellation as his father; the name is simple, but one man is often known by different names, and an accident may change the original one. All the names have meanings, and the number of pure vowels which occur in the language, and the termination of every word with a vowel, render the names harmonious.[1] The European, or

[1] As specimens of native names the following may be given :—

Names of Men.	Names of Women.
Te Kaniata	Te Kanawa
Teatua	Amohia
Tengoungou	Rangi toware
Tangimoana	Rangitea
Titore	Rangiawitia
Hiko	Parehuia
Heu-Heu	Rangikataua
Narongo	Pareaute
Rangiaiata	Kari

rather Oriental, names which have been given to the missionary natives undergo a transmutation adapted to their idiom, which improves their euphony. Unconnected with naming the child is the custom of its baptism. This remarkable ceremony (E riri) is entirely unique: the time of its performance is not at any fixed period, but it generally takes place during the first few months after the birth. It is done by the tohunga, or priest, who, with a green branch dipped in a calabash full of water, sprinkles the child and pronounces the following incantation, which varies according to the sex of the child. The whole ceremony is very mysterious; few of the young people have been present during its performance; and it seems to be a relic of a former more connected form of religious worship, or perhaps of that primitive religion which is the basis of our most sacred religious rites.

A very old chief and priest in Kaitaia, who had become a Christian, related to me the circumstances, and gave me the incantations.

It would be necessary to be acquainted very

Names of Men.	Names of Women.
Hamanu	Aroha
Tumu-Tumu	Rangimahora
Tawao	Wakapoi
E Ihi	Pirangi
Matangi	Rangingangana
Warepouri	Rangipaeroa
E Puni	Parengaoe
Rauparaha	Kaone
Pane Kareao	Eraraue

exactly with the whole of the ceremony before attempting to decipher the sense of these incantations, or to translate them. There were some discrepances in the accounts I received of this custom: I was told that the baptism is carried on by girls or women, who lay the child upon the mat. Perhaps the two accounts can be reconciled, as the incantation may be said alternately by the priest and by the girls in the form of a dialogue. This seems to be probable from what I can decipher of it. The whole has evidently a symbolical meaning, as indeed all customs of the kind have, even among the most savage nations.

Incantation used at the Baptism of Boys.

Tohia te tama nei kia riri kia ngiha, kaui otu me te nganahau ka riri ki tai no tu ka nguha ki tai no tu. Koropana ki tai no tu. E pa te karanga ki tai no tu: me te nganahau ki tai no tu: taku tama nei kia tohia: koropana ki tai no tu: pa mai te karanga ki tai no tu: ko te kawa o karaka wati: o riri ai koe: e nguha ai koe: e ngana ai koe: e toa ai koe: e karo ai koe: ko tu iho uhia: ko rongo i houhia.

Incantation used at the Baptism of Girls.

Tohia te tama nei kia riri: kia nguha te tama nei: kani o tu: me te nganahau: ka riri ki tai no tu: ka wakataka te watu: kania kania ma taratara: te hihi ma taratara: te hau o uenuku puha ka mama tauira o tu: ka mama tauira o Rongo. Ho: ka kai tu: ka kai Rongo: ka kai te wakariki. He haha: he hau ora: he hau rangatira: kei runga kei te rangi: ka puha te rangi. E iriiria koe ki te iriiri: hahau kai mau tangaengae haere ki te wahie mau tangaengae: watu kakahu mou tangaengae.

The following is an attempted translation of the incantation used at the baptism of girls; but several

words are evidently incorrectly written, and of others I am unacquainted with the meaning.

As, however, it was stated by a native to be "a piece of nonsense which he did not understand, nor anybody else, for its mystical expressions were known only to a few," it is probable that some words are very ancient and obsolete. I have not attempted to translate those parts of which I could not comprehend the import. The sentences may be considered to be pronounced alternately by the priest and a party of girls :—

Girls. Tohia te tama nei.
We wish this child to be immersed.
Priest. Kia riri.
Let it be sprinkled.
Girls. Kia nguha[1] te tama nei.
We wish the child to live to womanhood.
Priest. Kani o Tu.
Dance for Atua.
Girls. Me ta nganahau.
Priest. Ka riri ki tai no tu.
It is sprinkled in the waters of Atua.
Girls. Ka wakataka te watu.
The mat is spread.
Priest. Kania ma taratara,
Te hihi ma taratara.
Dance in a circle,
Thread the dance.

The remainder is very obscure.

Scarcely anything can be said as to the education of children, which is left almost entirely to nature.

[1] *Nguha* signifies literally the art of tattooing on the lips of women at the age of puberty.

They early acquire those arts which are necessary for their maintenance and preservation. Near the sea or the lakes they acquire the art of swimming almost before they are able to stand upright. They are not deficient in obedience to their parents, although the latter do not exercise their authority very strictly, but allow their children to do what they do themselves. Where there is no occasion for burthening them with restrictions which they do not understand, as is the case in civilised nations, there are fewer occasions for correction. They are a cheerful, affectionate set of little urchins, indefatigable in annoying the visitor from distant Europe by their curiosity, which extends to his person, clothes, all the things he may have with him, and even to his sayings and doings, which are faithfully reported to the elders: nothing escapes the attention of these youngsters. From their continual contact with the adults all their mental faculties are early developed, although they pass their youth in doing nothing, or in innocent games. Their kite (*manu*, or *pakau pakaukau*) is of a triangular form, and is very neatly made of the light leaves of a sedge; it is held by a string made of strips of flax tied together, and its ascent is accompanied with some saying or song, such as the "He karakia pakau,"[1] which I here give in a note. It is a sign

[1] Piki mai piki mai kake mai ke mai ki te te hi ta hao te hau nui ka tu te rupe rupe katu kawa te kawa te kawa i numi e koe ki te kawa tua tapi ki te kawa tua rua kawaka ki ki kawaka kaka ahumai ahumai.

of peace when it is seen flying near a village, a "*tohu tangi manu.*" A top, called *kaihora*, nicely formed and managed as it is by us, supplies another of their amusements. In the game of *Maui* they are great proficients. This is a game like that called cat's-cradle in Europe, and consists of very complicated and perplexing puzzles with a cord tied together at the ends. It seems to be intimately connected with their ancient traditions, and, in the different figures which the cord is made to assume whilst held on both hands, the outlines of their different varieties of houses, canoes, or figures of men and women are imagined to be represented. *Maui*, the Adam of New Zealand, left this amusement to them as an inheritance. Another game is called *tutukai*, and is played with a number of pebbles. A very common sport amongst children consists in opening and shutting the fingers, and bending the arm in a certain manner, when the following words are said, the whole of which must be completed in a single breath:—

Katahi ti karua ti ka hara mai tapati tapato re ka rau ua ka rau ua ka noho te kiwi ka pohe wa tautau to pi to pa ka huia mai ka toko te rangi kai ana te wetu kai ana te marama o te Tiu e rere ra runga o tepe ra peka o hua kanere turakina te arero wiwi wawa ke ke ke te manu ki taupiri.

They have the following tale of a girl, whose face they fancy they can discover on the orb of the moon. *Rona*, a native maid, went with a calabash to fetch water. The moon hid her pale face behind dark and sweeping clouds. The maid, vexed at this

uncourteous behaviour, pronounced a curse on the celestial orb; but as a punishment she stumbled and fell. The moon descended, raised her from the ground, and she now resides with her.

There is no separation of the sexes during childhood, nor indeed at any later age. Although puberty appears earlier than with us, the difference in the period is not so great as it is between us and the southern nations of Europeans.

Families are not large; there are rarely more than two or three children, although I found more numerous families in the interior. One of the causes may be the habit of nursing the child for a very long time. I have seen, however, as many as ten children by the same father and mother. As soon as the boy grows up he partakes in the occupations of the man, and tries to get a name for warlike exploits. He then receives the tattooing, an operation which lasts some time, and is done at intervals. The *Tohunga* is charged with this function; but it is not every one of them that is able to perform the operation. Some of the chief masters of the art are slaves, and the Waikato tribe are celebrated for their skill in the perfect execution of the designs. The tattoo, or "*moko*," which is its native name, is done either with the sharp bone of a bird, or with a small chisel called *uhi*. The candidate for this distinction reposes his head upon the knees of the operator, who drives the chisel into the skin with his hand. Each time, the chisel

is dipped into a pigment called *narahu,* which is prepared by carbonizing the resin of the kauri-pine; and after each incision the blood is wiped of. The persons operated upon never allow the slightest expression of pain to escape them; and after the inflammation has passed away, the regular and clean scars appear dark. The tattooing of the lips is the most painful part of the operation. The moko is the same in all tribes, and does not form what might be called the *arms* of an individual, neither is it given as a reward for valiant deeds. When the natives had occasion to sign deeds in their transactions with the Europeans, they used to draw upon the document a part of their moko or some other figure as their signature; but this seems to have been a modern invention. The moko is not an enforced ceremony; but any one may have it done, or not, according to his wishes. Neither is it in many cases complete, but often remains unfinished. Slaves, if they have been taken when children, are not tattooed, nor is the operation completed in those cases where it has already been partly performed upon them. The complete moko comprises the face, the posteriors, and the anterior part of the thighs to above the knees The first lines are drawn from the wings of the nose to the chin. All the different parts of the moko have names. They are generally curved or spiral lines.

Rerepi are those from the nose to the chin.

Pongiangia, at the wings of the nose.

Ngu, at the summit of the nose.

Kauwai, on the chin.

Ngutu, on the lips.

Hupe, in the rima nasi.

Koroaha, on the lower maxilla, where the masseter lies.

Puta-ringa, on the ears.

Pae-pae, on the malar bones.

Kokoti, on the cheeks.

Korohaha, the lower spirals of the cheeks.

Erewa, upper eyelid.

Tiwana, over the brows and temples.

Titi, four lines on the middle of the forehead.

Rape, the posteriors.

Rito, the outer lines of those spirals.

Puhoro, the upper part of the thighs.

The girls, as soon as they arrive at puberty, have their lips tattooed with horizontal lines; to have red lips is a great reproach to a woman. With females in many cases the operation ceases here, but more frequently the chin is tattooed, especially in the Waikato tribe, and the space between the eyebrows, much resembling the tattoo of the modern Egyptians: in some rare cases it extends over the angles of the mouth: I have indeed seen a woman whose whole face was tattooed. Women bear, besides, the marks of their "*tangi*," or lamentations for the dead: these are incisions made on their bodies with shells, and dyed with *narahu*, often running regularly down the thorax and the extre-

inities, but frequently without any regular design. The general effect of the tattoo is to give the face a rigorous and unchangeable appearance: it prevents the symptoms of age from becoming visible so early as they otherwise would do, but it is not so formidable as it has been represented by some travellers. The tattoo of the lips, however, in women, gives them a livid, deadly appearance, certainly not to their advantage.

Although few or no ceremonies are connected with marriage, the customs regarding married women are strict and solemn. No marriage or connection for life takes place before the young people have attained a certain age, from eighteen to twenty for instance, with a little difference perhaps in the two sexes. It is not, however, rare that a child is promised in marriage, and then she becomes strictly "tapu" until she has attained the proper age. The suitor for a wife either succeeds by a long and continued courtship, *e-aru-aru*, if the girl is at first unwilling to bestow her inclinations on him, or, if she is propitious, a secret pinching of the hands on both sides declares the affirmative. The latter is called *ropa*. If the girl is so *lucky* as to have two suitors who have equal pretensions, so that neither herself nor the father ventures a decision, "*e-puna-rua*" is ordered, or what we would call a pulling-match—a dragging of her arms by each of the suitors in opposite directions, the stronger obtaining the victory, but often with very injurious conse-

quences to the poor girl, whose arms in some cases sustain luxation. Polygamy is not interdicted, but is very uncommon amongst them. Here and there a chief possesses two wives, sometimes three, but most of them have only one. Adultery on the part of the wife is punished with death, of which several instances have come under my observation; where, under the influence of Europeans and missionaries, the native laws have become less rigorous on this point, the husband exposes his wife *in puris naturalibus*, and is then reconciled to her. In a pa near the North Cape of the island the wife of an influential chief had committed this crime. The chief, a Christian, enraged at the insult offered to him, declared he would divorce his wife. The woman, on her side, said that if he did she would hang herself, and would no doubt have kept her word. What was to be done? The case was discussed with the missionaries, and after a few days the man forgave his wife and took her back again.

The adulterer often seeks safety in flight: if he is of an inferior class, or a slave, he has forfeited his life; if he is a chief or an influential person, retributive justice cannot reach him: when he is of a different tribe, it becomes a cause of war. But these latter cases are very rare, as it is most frequently slaves who are guilty, and they are protected by no one. If the husband is faithless, his mistress is sometimes killed by his wife, but at all events stripped naked; and this is often done to the hus-

band by the relations of the wife, if his rank does not shield him. Sometimes the husband commits suicide from fear of the consequences. A curious case of this description came to my knowledge, which I will relate, as being interesting in other respects. We were accompanied from Kawia into the Waipa district by a chief of the name of Te Waro. Te Waro had been in Van Diemen's Land, had seen the working of the English laws there, and had resolved in his own mind to adopt them in his country to their full extent. When we were in Kawia, Captain Symonds, the police magistrate, explained to Te Waro the new state of things in New Zealand, and especially that they ought not to take the punishment of crimes into their own hands, but give the offenders up to justice. The chief made a promise that in his tribe he would make known those laws and enforce them. When we afterwards came to Te Waro's own abode on the Waipa river, Captain Symonds settled satisfactorily some outrages which had been committed by the natives upon some European settlers; and as soon as this was finished, the chief, calling a girl to him, stepped forward and said to us, "I promised you to acknowledge your laws, which seem to be good, and I will be true to my promise. This girl has committed a murder. Her brother had had forbidden intercourse with a slave-girl, and, when the case became known, he feared the consequences from the relations of his wife, and

shot himself. But the sister found the slave last night in the bush, and, to revenge her brother's death, killed her. Take the girl and judge her according to your laws." The girl was Te Waro's daughter! The reader may imagine the scene! Te Waro, a man of serene, highly meditative, and noble countenance, arraigning his only child of murder: his motives could not be mistaken. Before him stood his daughter, who pleaded her cause with energy and firmness, although now and then a tear started from her eye. She justly observed that she had acted according to their law, and that the girl had been the cause of her brother's death. But Te Waro would not listen to this. When the magistrate refused to send the girl to Auckland, Te Waro wished to give himself up to justice, being the nearest relation, and was with difficulty persuaded that any such mode of retribution was contrary to our laws. This case will show how much the natives appreciate the new order of things, and how easy it will be to reconcile them entirely to it. And yet this was a tribe far in the interior, not in constant contact with Europeans, nor influenced by missionaries.

The wife is well treated by the husband; she is his constant companion, and takes care of the plantations, manufactures of mats, and looks after the children. The man constructs the house, goes out fishing, and to war: but even in war the woman is often his companion, and either awaits in the neigh-

bourhood the termination of a skirmish, or on the field itself incites the men to combat.

Divorce scarcely ever takes place except in cases of adultery. Widows are "tapu" until the bones of the husband have been scraped and brought to their ultimate resting-place: the same is the case with the widower. After this ceremony they become "noa," or free. Widows of arikis, or hereditary chiefs, hold for life the highest influence over the tribe, or convey this influence to the chief whom they may marry. Instances of suicide at the death of a husband, especially if he was a "great man," are not uncommon; and hanging seems to be the favourite mode of exit.

It is well known that girls, before they are married, can dispense their favours as they like—a permission which, as long as they lived in their primitive state, was perhaps not abused, as the liaison was binding, for the time being, even with Europeans. Afterwards girls became an article of trade with the chiefs in shipping places, who regarded selling their women as the easiest method of getting commodities. But it must be admitted that parents, relations, and the females themselves, are very anxious to unite in legal matrimonial ties with the whites, and that licentiousness is not an inherent part of their character. If these ties are in any way fixed, they are maintained on the part of the female with affection and faithfulness. Infanticide is then uncommon. I know as many as six children of

such mixed marriages: there results from them one of the finest half-castes that exists, and I would add, also, an improvement on the race, at least in its physical particulars, as far as can be judged from children. They retain, however, many of their mother's peculiarities, especially in the colour and quality of hair and eyes. They are generally attached to her race, and of course better acquainted with her language than with English. I may observe that their number in the islands is nearly 400. A European having a native for his wife obtains, as a matter of course, the full protection of her father; and if the latter is a powerful chief, the son-in-law can exercise a great influence, as the natives generally take great delight in their grandchildren. Connexions of this kind, even if the couple had been lawfully married, have been viewed —and, as it appears, most unwisely—with great contempt by the missionaries, who are too apt to consider the people to whom they have been sent to preach the Gospel as an inferior race of beings; in many cases, however, the missionaries seem to have been actuated by a desire to check the influence of bad characters who may thus connect themselves with a tribe. From some cases which have come under my observation, I must remark that many of these have turned out very good marriages; and as the average native female population seems to be greater than the male, this will furnish a

remedy against certain evils experienced in other colonies, where the contrary was the case, and tend to what I conceive to be very desirable—an ultimate blending of the races.

CHAPTER IV.

The Food of the Natives—their Clothing—their Dances—Witchcraft—Modes of Burial—Ideas regarding the Soul.

I HAVE already mentioned what the prevailing food of the natives was before the Europeans introduced maize and potatoes, and still is in many parts. As there are, however, many curious circumstances connected with this subject, a few remarks may be interesting. A New Zealander has two meals a day, one in the forenoon and one just before sunset. Generally the female slaves or the elder women prepare the food, each family for themselves, or sometimes several together. The native oven, *hangi* or *kohua*, made in the well-known manner with heated stones, is situated either in the open air or in a house (te-kauta) constructed of logs at a small distance from each other, so that the smoke may escape. The fire-wood must be taken from the bush: all parts of old houses, canoes, fences, &c., are strictly forbidden (tapu). Before the meal is cooked baskets of sedge or flax are made, in which the different parties receive their share. Generally the men and women sit apart from each other; the tau-

reka-reka, or slaves, retain their share, and sit by themselves. The food must be consumed in the open air; the dwelling-house is "tapu." Formerly pipis, or cockles, formed a great part of their food, and were obtained in large quantities on the ebb of the tide. Fish are used, either fresh or dried in the sun. They are caught with the seine, or with a navicular (canoe-shaped) piece of wood, lined on one side with a thin plate of the pawa-shell (Haliotis), in imitation of a fish, and with a hook formed from a piece of human bone, or the whole hook is formed out of human bone; this is used without bait, and is towed at the stern of a canoe. The use of human bones for this purpose was meant to convey an insult and a defiance to a hostile tribe, as only the bones of enemies killed in battle are thus used. As a *fly*, a feather of the apterix is highly esteemed.

The half-fossilized bones of the moa, a bird belonging probably to the struthious order, but now extinct, were selected for their hardness, in absence of the larger and stronger bones of quadrupeds. Flatfish and rays are transfixed with wooden spears in the shallow bays; fish of the genera Scomber, Trigla, Serranus, Sparus, Balistes, Labrus, and Conger, are caught either with the seine or with hooks; a Myxene with the hand; and four kinds of fresh-water eels by baiting a very skilfully-constructed funnel-shaped basket of wicker-work (pukoro-tuna). A species of shark which at Midsummer—that is, at Christmas—visits in countless

numbers the coasts and its inlets, is held in high estimation; it is eaten dried. In size the seines (kupenga) used by the natives rival our largest, and are made of unprepared flax exactly in the same way and form as ours are. Large salt-water crawfish are caught by diving, in which art the women are very expert; fresh-water crawfish, which are common in the inland lakes and rivulets, are taken with bait. Birds are generally decoyed by imitating their voices, or by a decoy-bird; the latter is the mode used to catch the kaka, or the Nestor australis. A native concealed in the forest by a cover made of branches has a long rod in his hands, which reaches to a neighbouring tree: near him sits the decoy-bird, whose cries attract the wild ones, which deliberately walk down the rod, and are caught one after the other in quick succession. Tuis, or mocking-birds, are decoyed by imitating their notes; formerly pigeons were speared, but at present the gun is generally used. In former times the birds called kiwis (Apterix australis), and kakapos (Centropus?), formed part of the food of the natives, but now these birds have become nearly extinct in the northern island. The *kiore maori*, or native rat, and the guana, were once favourite dishes, but they have met with the same fate: the native dog was formerly considered a dainty, and great numbers of them were eaten; but the breed having undergone an almost complete mixture with the European, their use as an article of food has

been discontinued, as the European dogs are said by the natives to be perfectly unpalatable. The New Zealand dog is different from the Australian dingo; the latter resembles in size and shape the wolf, while the former rather resembles the jackall; its colour is reddish-brown, its ears long and straight. The native name is kuri, the general name for the dog amongst the Polynesian race; but it is very curious that the Spanish word "pero" is also known to them.

Among the delicacies at certain seasons may be mentioned the sweet and fleshy bracteæ of the Freycinetia Banksii; they also occasionally eat the farinaceous root of some terrestrial Orchideæ, as the Thelymitra Forsteri, the Orthoceras strictum, Microtis Banksii; nor do they disdain the fat grub of some coleopterous insect which they find in rotten trees.

The korau, or mamako, the pulpous stem of a tree-fern (the Cyathea medullaris), is an excellent vegetable, which is in season about Christmas; it is prepared by being cooked during a whole night in a native oven. The heart of the cabbage-palm (Areca sapida), which grows in the gloomy forest in hilly situations, is eaten raw. The koroi, or the berries of the kahikatea-pine, are a wholesome aromatic fruit. The fern-root (Pteris esculenta) is still frequently eaten, being previously roasted and beaten, but its use is rapidly decreasing.

With the exception of the taro (Arum esculentum, or Caladium esculentum), and the dog, which,

according to their traditions, their forefathers brought with them when they first came to the country, all these animals and vegetables were *nga mea tawito* (old things, indigenous things). A change took place in their food by the introduction of the sweet potato, kumara (Convolvulus batata)—an introduction which is gratefully remembered and recorded in many of their songs, and has given rise to solemn religious observances. It may be asked, what was the period when the poor natives received the gift of this wholesome food, and who was their benefactor? On the first point they know nothing; their recollection attaches itself to events, but not to time: the name, however, of the donor lives in their memory. It is E Pani, or Ko Pani, the wife of E Tiki, who brought the first seeds from the island of Tawai. E Tiki was a native of the island of Tawai, which is not that whence, according to tradition, the ancestors of the New Zealanders had come. He came to New Zealand with his wife: whether in less frail vessels than they possess at present, and whether purposely or driven there by accident, tradition is silent. He was well received, but soon perceived that food was more scanty here than in the happy isle whence he came: he wished to confer a benefit upon his hosts, but knew not how to do it, until his wife, E Pani, offered to go back and fetch kumara, that the people who had received them kindly might not suffer want any longer. This she accomplished, and returned in safety to the shores of New Zealand.

What a tale of heroism may lie hidden under this simple tradition! Is it a tale connected with the Polynesian race itself, or does it not rather refer to the arrival in New Zealand of the early Spanish navigators, who may have brought this valuable product from the island of Tawai, one of the Sandwich Islands, where the plant is still most extensively cultivated? There can be scarcely any doubt but that New Zealand was visited by some people antecedent to Tasman. Kaipuke is the name for ship in New Zealand. Buque is a Spanish word. Kai means, to eat, live, men. No other Polynesian nation has this word to designate a ship. Pero (dog) and poaca (pig) are also Spanish. Tawai, whence E Pani brought the kumara, is situated to the east of New Zealand according to tradition; and the first discoverers in the great ocean, Alvaro Mendana (1595), Quiros (1608), Lemaire, and others, arrived from the eastward, as they did at Tahiti, according to the tradition of the inhabitants. Tasman did not come to New Zealand until 1642.

However this may be, the fields of kumara are strictly "tapu," and any theft from them is severely punished. The women who are engaged in their cultivation are also "tapu." They must pray, together with the priests, for the success of the harvest. These women are never allowed to join the cannibal feasts; and it is only after the kumara is dug up that they are released from the strict observances of the "tapu." They believe that kumara is the food

consumed in the "reinga," the dwelling-place of departed spirits, and it is certainly the food most esteemed among the living.

They have several ways of preparing the sweet potato: it is either simply boiled, or dried slowly in a "hangi," when it has the taste of dates, or ground to powder, and baked into cakes.

The calabashes (hue) were, according to their traditions, the next addition to their stock of eatables. The first, from which they received the seeds, was carried by a whale, which threw it on to the shore.

All the other articles of food were introduced by Europeans,—by Captain Cook and those who followed him. Captain King, when, at the end of the last century, he brought back the two natives who had been taken away by force to teach the settlers in Norfolk Island the mode of dressing flax, landed at the north end of the island, and there introduced maize, and gave the natives three pigs, which, however, were mistaken by them for horses, they having some vague recollection of those which they had seen on board Captain Cook's vessels. They forthwith rode two of them to death; and the third was killed for having entered a burying-ground. A very old man, who had known Captain King, related this singular story to me. Pigs have only of late been generally introduced into many parts of the country; and in some places where tribes have been broken up they are found wild in large numbers. The native name is poaka; and although English

men think this word to be their own "pork," with a native termination (pórka), I am doubtful whether the New Zealanders had not some knowledge of this animal previous to its introduction by us. In the languages of the islands in the Southern Ocean the name of the pig is bua, buacca, buaha, and pua; and it was certainly known in those places before the arrival of the English. The New Zealand pigs are a peculiar breed, with short heads and legs and compact bodies.

Water is the common drink of the New Zealanders. They sometimes press out the juice from the drupes of the tupakihi (Coriaria sarmentosa), which is called tutu, and which they drink unfermented. The seeds of these berries form a very active acrid poison, and produce, when swallowed by accident, violent spasmodic affections and inflammations of the nerves.

Food and everything connected with it being the most important objects in a native's life, we cannot feel astonished that they should be so intimately connected with his religious ideas, and that we should find traces of a sacrifice to the Supreme Being of a part of the produce of the soil or of the chase. To have known these customs more accurately, before they fell into disuse, would have been very interesting: now they have nearly disappeared.

The following is an incantation which was uttered at the offering of a pigeon:—

He karakia mo te kuku kia ma ai te hinu kia nui ai tahuna ki te kapura ko te karakia tenei.

Ka tahuna ka tahuna te ahi tapu e Tiki ka ka i te ata tapu e homai e homai e Tiki e hinu e ka ki koe he wai kuku ka ki koe he wai ruru ka ki koe he wai kaka ka ki koe he wai pitoitoi ka ki koe he wai piraka raka ka ki koe he wai tuna ko te puna i wea ko te puna i rangi riri homai kia ringia.

Literal Translation.

A Prayer, that the Pigeon may be pure, that it may be very fat: when the fire burns the prayer is said.

When (it) is lighted, when (it) is lighted the sacred fire, oh Tiki! when it burns on the sacred morning: oh give, oh give, oh Tiki, the fat: it burns for thee, the fat of the pigeon; for thee, the fat of the owl; for thee, the fat of the parrot; for thee, the fat of the flycatcher; for thee, the fat of the thrush: a water of eels: where is its spring? the spring is in heaven: sprinkle, give! be it poured out.

A prayer regarding the native rat is as follows:—

He karakia kiore maori.

Kia haeremai ai ki te poka kia mate ai Taumaha kirunga, taumaha kiraro ki taku matua wahine i ki ai taku kiore ma te reke taumaha taumaha Etaka te po e taka ki tu hua e taka te ao e taka ki karewa i tutu ai he kiore.

That connected with the calabash is—

He karakia hue kia hua ai.

A Prayer that the Calabash may be fruitful.

He aha taku takano he turu taku kakano he rakau nui taku kakano moe mai ra taku tokoto mai ra koutou koa u Tamariki hua kiwi huahua moho te homai te ringia ki te kawekawe o pu te hue.

In their dealings with Europeans they are eager for everything the latter consume, with the exception of spiced and acrid articles: they have an aversion also to distilled spirits. With some, however,

who live continually with Europeans, the drinking of spirits has already become a habit, but it is not as yet very general. Our bread is a much-desired article with them, and in the European settlements the baker receives the greatest part of their earnings. It is well known that the custom of drinking kawa, the juice of the root of Piper methisticum, prevails in many of the South-Sea Islands. The real Piper methisticum does not grow in New Zealand, but a cognate species, the Piper excelsum, which also bears the name of kawa, but is not used to prepare a drink.

All their clothing was formerly made of the Phormium tenax. The mode of manufacturing it is very simple, and consists merely in intertwining perpendicular threads with others extended horizontally. The beauty and durability of these mats are well known, but making the most common one occupies a woman full six months, and one of the best requires a much longer time. They are of different descriptions.

E kaitaka is made of the finest flax: it is white and silk-like, with a strong black border, beautifully worked with angular designs in red, very much resembling some of the drawings on Mexican tombs. These mats are worn at festivals, and form the principal article of presents. When dyed black they are called waihinau. These are very beautiful and scarce.

E koroai is a white mat with black strings, and

a thick fringe of strings of the same colour. It is generally worn as a toga by the principal men.

E wakaiwa is a white mat, with yellow, or frequently variegated, strings, not twisted, but rolled together, so as to form tubes, which is done by scraping the flax-leaves on one side. They are worn by the women.

E tahea is likewise a woman's mat, with twisted strings, two or three feet long.

E hima is a white mat, with white strings at a distance from each other.

E tatara is a black-stringed mat, with patches or rows of dyed wool, of which substance the natives are very covetous; and many a red comforter or cap has been converted into these ornaments. They have, however, a red vegetable dye of their own. This is the wood and bark of the rimu-pine.

E rapaki is a coarse mat, which the women wear: it covers them from the loins to the knees.

E mangaika is a very thick and large mat, into which black or yellow pieces of flax are closely inserted, and which are impervious to rain. In these the epidermis, which keeps the fibres of the flax-leaves together, is not separated; and where this is the case the mats are called koka.

A good sleeping-mat is called takapau, and resembles our table-covers: an inferior one is called e porera.

Mats are also made from pieces of dog's-skin sewn together. They are then called tahi uru.

I am scarcely able to give any new particulars regarding the preparation of flax. I will only observe that the introduction of blankets has greatly diminished the skill of the natives in preparing it; and that they work very little of that valuable article for the purposes of trade, although a good flax-scraper of either sex can clean as much as ten pounds weight per diem.

If a party of natives are travelling, they dress themselves, just before arriving at their destination, in their best clothes. A wooden comb (heru) is used, in shape remarkably like some I have seen which were brought from North America; the face and hands receive the unusual luxury of being washed; and the head is ornamented with the white feathers of the albatross or gull, or, as a still greater distinction, with the esteemed tail-feathers of the uia (Neomorpha Gouldii). Sometimes the face is painted with a red ochre (kokowai), or a blue ochre (pukipoto). But this painting is used chiefly at certain feasts, at funeral ceremonies, and in their wars. The red ochre is also said to prevent the mosquitoes and sand-flies from tormenting the body. The hair is often greased with shark's oil, or with an oil pressed from the seeds of the titoki (Aledryon excelsum, belonging to the Sapindaceæ).

The ears of both sexes are pierced, and this is done at an early age. The native ornaments worn in the ears are pieces of the ponamu (nephrite, or oriental jade), which are called e tara; the mako taniwa, or

teeth of the tiger-shark, which are very much esteemed; or a tooth of a deceased husband. Sometimes the opening receives the purple flower of several kinds of Metrosideros, or Clematis, or the favourite pipe. Generally speaking the natives take very little delight in flowers, which they regard as useless, and seldom use them as ornaments. They wonder how Europeans can bestow such trouble on Flora's children, being, as they say, useless for food.

Around the neck both sexes generally wear a figure cut out of jade. This they call E' Tiki: it has an enormous head, very large eyes, and monstrous and disproportionate arms and legs. It is not in any way regarded as an idol, although the value they attach to it seems to be connected with some ancient genealogical traditions, as E' Tiki is also the name of one of their great ancestors. Generally I found that they considered these figures as heir-looms in a family, but, where no such hereditary value was attached, they readily parted with them. This seems the real nature of these E' Tikis, which we find in many of the Polynesian islands under the same name, and which were considered as emblems of their religion, as they certainly are in one sense, if we take their great veneration for the memory of their ancestors as constituting part of their religion. The colossal busts of Easter Island, the grotesque statues of the Sandwich and Figi Islands, are the same as the wooden carvings over a New

Zealander's house, or on his sepulchral monuments —all are Tikis (E' is the article).

Men for the most part either have their hair cut periodically, or wear it long and tied up on the crown of the head; girls let it fall over the forehead (which they do not like to have uncovered), and crop it in a straight line about an inch above the eyebrows. Married women sometimes wear it loose and flowing; sometimes they tie it up in different shapes, according to the fashion, which is as changeable in this respect as with us. Young girls and boys always wear it short.

The hair on the head of a chief is a very sacred object, and the operation of cutting it is accompanied with certain customs connected with the "Tapu."

The New Zealander would have a tolerably strong beard if he did not eradicate it as soon as it appears. This is done with a cockleshell; but the custom is not universal, and men are sometimes seen with large beards. Generally speaking, their legs, chest, and arms are less covered with hair than is the case with Europeans, and it causes them great astonishment to see the hairy thorax of the white man.

Dances and songs are very common; the latter are generally accompanied with mimicry. A war is commenced and concluded with a dance, in which the features are in various ways contorted. They have a game with four balls, exactly like that of the Indian jugglers, and they accompany it with a song.

Another game is with one ball (poi) suspended from a string. Some songs are erotic or lyric, and are sung to a low, plaintive, uniform, but not at all disagreeable tune. A great many of their songs are licentious. In paddling, they stimulate each other to exertion by a song; one man, standing at the head or in the hull of the canoe, sings a strophe, and the rest join in chorus. E' Waiata is a song of a joyful nature; E' Haka, one accompanied by gestures or mimics; E' Karakia is a prayer or an incantation, used on certain occasions,—and in saying this there is generally no modulation of the voice, but syllables are lengthened and shortened, and it produces the same effect as the reading of the Talmud in synagogues. Most of these songs live in the memory of all, but with numerous variations; certain karakia, or invocations, however, are less generally known, and a stranger obtains them with difficulty, as they are only handed down amongst the tohunga, or priests, from father to son. To adapt words to a certain tune, and thus to commemorate a passing event, is common in New Zealand, and has been the beginning of all national poetry. Many of these children of the moment have a long existence, and are transmitted through several generations; but then their allusions become unintelligible, and foreign names, having undergone a thorough change, cannot be recognised.

The only musical instrument possessed by the natives is a flute (E' Wiu, or Poretu) with four

holes, made of wood: the airs produced on it are plaintive, but little modulated.

The game of draughts is very common, and is called E' Mu: although not played for gambling purposes, it often gives rise to quarrels. It is sometimes played differently from our game, but I am not quite sure that it was not introduced by Europeans.

The New Zealander is not over-clean in his person, but he is very particular respecting his food; and his dwelling also is kept in as much order as possible. The introduction of blankets and all sorts of ragged European clothing, accompanied with the parasitical flea, which, according to native accounts, only appeared with the Europeans, has not improved his sense of propriety or his general appearance. The rigour of the climate and the want of soap are the principal causes of this, as the natives do not cease washing and cleaning themselves when they have plenty of that invaluable article, or when the vanity of the females is in any way concerned.

Diseases are generally ascribed to the action of a spirit (E' Atua), as a punishment for eating food or doing anything that is "tapu," or forbidden: in many cases they are believed to originate in witchcraft (Makuta). The latter belief is deeply rooted, and even the Christianized natives cannot divest themselves of it. Bewitching is done by digging a hole, and invoking the spirit of him whom they want to have destroyed, which appears above the hole as

a light, when a curse is pronounced over it; or during the night they go to the side of the river, and call on the spirit, which appears on the other bank. There is a district in the northern island, situated between Taupo and Hawke's Bay, called Urewera, consisting of steep and barren hills: the scattered inhabitants of this region have the renown of being the greatest witches in the country. They are very much feared, and have little connection with the neighbouring tribes, who avoid them if possible. If they come to the coast, the natives there scarcely venture to refuse them anything, for fear of incurring their displeasure. They are said to use the saliva of the people whom they intend to bewitch; and visitors carefully conceal their spittle, to give them no opportunity of working their evil. Like our witches and sorcerers of old, they appear to be a very harmless people, and but little mixed up with the quarrels of their neighbours. It is a curious fact that many of the old settlers in the country have become complete converts to the belief in these supernatural powers. Witchcraft has been the cause of many murders; a few days before I arrived at Aotea, on the western coast, three had been committed in consequence of people declaring on their death-bed that they had been bewitched. The police magistrate, Captain Symonds, remonstrated with them on the absurdity of such proceedings, and obtained the promise of the

chief that in future he would deliver up to justice all who committed these murders. It is a curious fact, which has been noticed in Tahiti, Hawaii, and other islands inhabited by the great Polynesian race, that their first intercourse with Europeans produces civil wars and social degradation; but that a change of ideas is quickly introduced, and that the most ancient and deeply-rooted prejudices soon become a subject of ridicule to the natives, and are abolished at once. The grey priest, or tohunga, deeply versed in all the mysteries of witchcraft and native medical treatment, gives way in his attendance on the sick to every European who pretends to a knowledge of the science of surgery or medicine, and derides the former credulity of his patient. As the diseases are generally ascribed to psychical causes, they are treated by means of prayers, not however without some attendance on the body. If a chief or his wife falls sick, the most influential tohunga, or a woman who has "the odour of sanctity," attends, and continues day and night with the patient, sometimes repeating incantations over him, sometimes sitting before the house and praying. The following is an incantation which is said by the priest as a cure for headache. He pulls out two stalks of the Pteris esculenta, from which the fibres of the root must be removed, and, beating them together over the head of the patient, sings this chant:—

He Karakia tupapaku, ka ngau tona matenga e te atua ka karakiatia tenei kakakia kia ia ki oraia.

Literally—A Prayer for the Dead (Sick) when his Head aches; to Atua this Prayer is prayed, that he (the sick) may become well.

Ko matataia ko matapo i tako mata wea wea mai wea te rakaua te Atua i taka mairunga te rakaua te Atua i ta Kamai raro te kuruki te niho o te tupua kuruki te niho o te tawitu ka ti ngau kati te ngau kati ko karakiaanga tupuna a nga wananga ko akuo tenei tauira.

The following is another incantation, in which there occurs an invocation to Tiki and Pani to restore the patient to health :—

Ta wiwi ta manawa ko taku manato manawa ko taku manawa heki te manawa irunga ia tawaki hoki iho te manawa i e puta ihu hoki iho kia ora tenei tangata E Tiki e Pani kia ora tenei tangata ka hoki mai tena manawa kawaia.

At the same time the relations make their appearance in or near the house, and show their grief by weeping, in which the patient joins. Frequently the latter is carried to another house or to a neighbouring village, to have the continual benefit of these lamentations. But, what is more efficient, they provide the sick with better and more easily digestible food than usual — with cockles, fresh fishes, decoction of fishes, Sonchus oleraceus, or a solanum, birds, and so on. Men or women of an inferior class, if they become diseased, often go to the bush, and return when they are well again; whilst there they chiefly employ the steam rising from herbs infused in boiling water. If there are hot-springs in the neighbourhood, they are very

much used, and with admirable effect. The natives are better surgeons than physicians; limbs shattered by a ball, or otherwise broken, I have seen carefully set, laid upon pillows, kept clean, and the pressure of clothes and the contact of the air kept off by a wicker-work contrivance. Abscesses are opened with a knife or a shell; indurated lymphatic glands on the neck are fearlessly cut out with a razor or a common knife. Their practice of cutting up and devouring their enemies has made them pretty well acquainted with the general structure of the body: they also know very well how to detail the symptoms of a disease, although they are unacquainted with the internal functions of the human body.

When death occurs, general lamentations take place amongst the nearest relations (*e tangi*), who make deep incisions in their own bodies with broken pieces of shells. The mourners either stand in an upright posture, throwing their arms backwards, and keeping them in a trembling motion; or they squat down, enveloping their heads in the mats. These violent expressions of affection, the streaming tears, and this unbounded show of grief at the decease of the renowned warrior, or of a friend or relation, have something poetical and striking in their primitive simplicity. The old bedaub themselves with red pigment, and cover their heads with wreaths of green leaves. The house in which the death took place becomes "tapu" until the period of the cleaning and ultimate burial of the bones,

which is not at any fixed time, but generally takes place during the first year, when the flesh is sufficiently decomposed. All the clothes and utensils of the deceased are either left in the house which he inhabited or are buried with him. The body is placed in a sort of canoe-shaped coffin among the foliage of a tree in a grove, where it remains for several months. It is then taken down; the bones are washed and cleaned, and finally deposited in a small covered box, which is sometimes carved, and resembles a canoe; it is elevated aboveground, on a column standing in the village, in the neighbourhood of the houses of the surviving relations. Sometimes the bones are placed in a hollow tree in some secret spot of the wood, or in a limestone cavern, of which there are many in the island, or in some chasm of the rocks difficult of access. If the man was of great consequence, such as an ariki, or hereditary chief, a mausoleum of exquisite carved-work is erected in the centre of the village, into which the body is brought in a sitting posture, dressed in the best mats of the deceased, and ornamented with feathers. The human figures on the monument are generally meant to represent him in whose memory it is erected, his wife, children, and ancestors; and all the figures are designated with their names. The putting forth the tongue to an enormous extent in these carvings is the symbol of valour, courage, and defiance, and is found in almost all the native sculptures.

Another characteristic of these carvings is evidently symbolical of the *vis genitrix* of the male or female originals, and they are intended also to celebrate the prowess and resources of a tribe. We can trace these emblematic meanings in the carvings throughout Polynesia and the Indian Archipelago, and even in India itself; and they are evidently among the most ancient and primitive symbolical representations, and gave rise to solemn ordinances in the religions of ancient Greece and Rome.

When buried in a mausoleum, either the body is left to slow decay, emitting a horrible smell through the village, or an after-visitation takes place, at which the tohunga sings the funeral ode, or pihe, modified according to the circumstances of the death, whether in battle or by disease;[1] and he

[1] I give here the *Pihe*, as it was given to me, through the kindness of a missionary lady at Kaitaia. It differs in some points from the version communicated in Professor Lee's Grammar.

Papa te watitiri
I runga nei
Ko ana ka ua pu
Heaitu
Ko riri rongo mai kaheke
[Tatara te wai puna
Tea kouru
Ko nga ngana
Ko a pa rangi
Ko kapiti ho
Ko kapiti hono
Te ata o te taua
Te hihihiki
Te rama rama
Te weti te weta
Te toto roiai koe
E wano
Wano wano wano wano
Mai toki haumie
Ka riri Tu
Ka nguha Tu
Ka wewehi Tu
Ka wawana
Tu atu
Raro pouri ai]
Ka taka Hokianga nui ai
Ka taka te waro
Pipi ra u e ru koia
Pipi ra u e ru koia
Kia kotikotia

afterwards removes the bones to a place in the forest, often known only to himself. It would appear that not only the clothing, but also the ornaments, implements of war and fishing, and so forth, are deposited with the dead: at least, in examining some old coffins which were suspended on trees, I found fish-hooks (made of human bones, perhaps of those of a conquered enemy), and some battle-axes of Lydian stone. All these places, wahi-tapu (sacred places), as they are called generally, or papa tupapakau (a coffin for the corpse), if it is a monument, are strictly sacred; and many a strife has arisen between Europeans and natives, from the

Te uru o te ariki
Pipi ra u e ru koia
Pihe!
He tapu
He tapu tumata tangaroa
E ngaro
He ngaro tu ki tana he iwa
He iwa
He iwa tukua ki te marae
Wero wero
Wero wero te tara homai ra
Werohia ki teia
Wakarewa wakarewa
Te tara ki a Tai
Me kotahi manawa reka
Te manawa ki a Tu
U Ae Aea
U Ae Aea

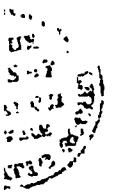
Hiki Hiki
Hiki Hiki warawara
Ko iai tanga roa
I taua
Homai ra
He kino Tu
Wangainga
Kia tai
[Koropana
Te kawa ki te marae
Witi rua
Te ika tere ku paenga
Kia uru Ae Aea
Ae Aea
Kia uru Ae Aea
Ae Aea
Kia uru Ae Aea
Pihe!

NOTE.—The lines in brackets are only sung when the dead has been killed in battle. In such case the heads of the enemies he has slain are raised into the air on spears each time the word Pihe is said by the priest, and repeated by the chorus.

former disregarding this feeling. In the centre of the island, at Taupo, I found that a custom exists—and I conclude that it has existed throughout the island—of cutting off the heads not only of their enemies, to prepare and preserve them, but also of their friends and relations, for the purpose of keeping them to lament over from time to time. At all funeral ceremonies the old women are generally the most violent in their grief; and some are so energetic in their "tangi," that their bodies are entirely covered with deep scars, from the incisions which they make with their broken shells, and their eyes become inflamed from an excess of crying.

Man, according to the notions of the natives, is endowed with an immortal, incorporeal spirit (wairua), which at his death departs from the body, and goes, as a falling star, to the reinga, or nether world, the entrance to which is down the face of a rocky cliff at the Cape Maria van Diemen. An ancient pohutukaua-tree (Metrosideros tomentosa) stands there, upon the branches of which the spirit descends. The natives hold this place in great awe and veneration; and even Christian natives who accompanied me would not go near it. But the spell has been partially broken by a missionary cutting off the branch on which the spirit was supposed to alight. In the interior the natives still adhere to their ancient notions. The reinga is the common dwelling-place of the spirits, but it is not the only one. Before the spirit of an ariki, or hereditary

chief, descends into it, it goes into Heaven (Takiwana); there his left eye remains, and becomes a star. In the reinga the spirits live as men do on earth; but they can leave it, and influence the actions and the fate of those who are alive, communicating with them through the medium of the tohunga, who hears them. Their voice has a whistling sound, which others besides the tohunga sometimes perceive, when they walk out in the dark. If travellers come into the neighbourhood of the reinga, they throw down a piece of fern, or of the nikau-palm (Areca), to let the spirits know whether the wanderers are inhabitants of the open land or of the forest. The wairua often speak in dreams to the priest or to the ariki, who announces their communications in the morning, and these often lead to important resolutions. The belief in dreams is universal, and the commands given in that way are implicitly obeyed, and often influence their most important actions.



CHAPTER V.

Native Villages and Houses—Division of the New Zealand Tribes; their numerical amount.

THE houses of the natives are generally collected into villages, which are either fortified by walls and trenches, or with high double or treble fences. Such a place is called E Pa, and is inhabited chiefly in disturbed times, when the whole tribe assembles in it. Being generally situated on the top of a hill, the pas are deficient in water, which the slaves have to fetch from below, at the risk of being shot by the besieging party. Within these walls are the houses, of which several, belonging to one family, stand in an enclosure. The largest are often forty feet by twenty; they have a portico, a sliding door at the gable end about a foot and a half square, and a small opening as a window on one or both sides of the door. This house serves for the sleeping-room of the members of a family, and they occupy it during bad weather, and it is here that the women manufacture their mats. The house is not divided into apartments: the sleeping-places are ranged on

both sides along the walls; from the door to the side opposite is a passage, shut in by boards. One or two columns support the roof inside: these are carved with grotesque figures. The roof is lofty, but the side-walls are little more than two feet high. The boards forming the framework of the house are cut out from a tree by means of a simple adze, as the saw is not yet much in use; and it is curious to see the extreme correctness of their eye in doing this, although the work is very tedious. The ceiling over the portico is carved, and at the end of the ridge-pole stands a human figure—often that of the proprietor, but monstrously and purposely distorted. Sometimes that of his wife is carved out of the beam which supports the ridge-pole. The two door-posts are likewise carved. A real native house, of which there are many in the interior, is very solid, and great skill and taste are displayed in filling up the spaces between the frame-poles. This is done with reeds, which they have variegated by blackening the outside spirally, or with the cannulated stalks of a fern, which are kept together by dyed pieces of flax. The ridge-pole is a flat board, painted red and black in different arabesques, generally spirals. The same is the case with the boards which support the roofs. The outside is also sometimes boarded, or the walls are formed of thick and tight bundles of raupo-leaves (a Typha). In the middle of the house a fire is lighted in the evening, which fills it with smoke; sometimes a

times a lamp is burnt, for which purpose they use shark or whale oil in a pawa (Haliotis), with a wick of the native flax. Each member of the family lies down on a mat, and goes to sleep in the dress that he or she wore during the day, but this is often thrown off if the heat becomes excessive. The smoke and heat render it very disagreeable for a European to sleep in these houses; besides, the natives are so communicative, that on the arrival of a stranger talking goes on all night. Inferior persons and slaves range themselves around the fire in the kitchen, but more frequently they all sleep in the same house. The kitchen (te-kauta) is a separate building; it is constructed with high walls and gables. The firewood is kept in it, but it is used as a cooking-place only in bad weather. A third sort of structure are the provision-houses (pataka), which are built on poles to prevent rats from entering them. The sweet potatoes are kept in a place by themselves. Similar huts preserve the seed during winter, but these are mostly erected in the plantations. The wahi-tapu, or burying-place, of a beloved child or relation, stands also in the enclosure; to this enclosure favourite pigs and dogs have access, and sometimes a few bushes of the Phormium tenax are cultivated in it for daily use.

The different families are thus separated in their fenced yards, which are, however, connected by stiles leading from one to the other, and by paths between the fences. Near the coast these substantial

native houses have been replaced by huts, formed in the European fashion, and made of the raupo, a sort of bulrush; little, however, has been gained by this change, either in appearance or real convenience. The native architecture might be very much improved upon, without altering either the material or the peculiar style. I saw a house in Rotu-rua which the natives had built for Mr. Chapman, the missionary; it was high, had glass windows, and several side apartments branching off from the middle room; it was built in the native style with these improvements, and I thought this was setting a good example, in improving, not supplanting, the industry of the natives. This house was in strength and beauty equal to any in New Zealand on the European plan; and, indeed, the natives are excellent architects in any style, and execute designs, when once clearly explained to them, without any future assistance, and with the most simple implements. They have built several churches—some of them very large structures—entirely by themselves, without the aid of any European.

The New Zealander has a fixed habitation, although he does not always reside in the same place. In his plantations, which are often at great distances from each other, or from the principal village, he possesses a house, which he inhabits when he goes there in the planting season. Part of his time he spends on visits to distant relations, or to

European settlements on the coast, either for the purpose of trading or to see what the pakea (stranger) is doing. I have scarcely ever been at a settlement where I did not meet visitors from distant parts of the country. These occasional visits are probably as useful to the natives, and tend as much to their real improvement, as a constant residence with the white people would do: they have an insatiable curiosity to know and see everything that is going on, and an equal eagerness to communicate it to others. In this manner news and information of every description make their tour through the island, carried from tribe to tribe by oral communication. They are excellent observers; they soon discover the weak points of body or mind in others; and although they regard us as vastly superior to themselves, they soon become sensible of the evils our civilization carries with it. The points they find the most difficulty in understanding are the different grades into which our society is divided, and the poverty and misery under which some of our classes labour, while others seem to lead a life of abundance and idleness.

It is well known that the inhabitants of New Zealand are divided into numerous tribes, who live dispersed over the country, both on the coast and in the interior; and, indeed, almost every powerful family has its own designation. These tribes are apportioned into the following large divisions:—

I. Rarewa, who live between the North Cape

and the 35th degree of south latitude. They have broken up, taken as slaves, or intermixed with, the tribe of the Haupouri, a once numerous and flourishing people, who had their principal pas on the northern coast, and from the North Cape to Parenga-renga, and in Kaitaia. In all these places trenches and walls remain on the tops of high hills, which are now deserted. When the Haupouri were conquered, a few, about thirty in number, went to Manawatawi, or the Three Kings' Islands, where they now live; and I found a family of them, consisting of six persons, at Cape Maria van Diemen. At the end of 1840 about sixty of this tribe returned to Pa-renga-renga, their old territory, with the intention of again occupying the land of their forefathers. Pane-kareao, the chief of the Rarewa in Kaitaia, did not object to this; but commissioned me to tell them that they must not sell any land, as it belonged to him. About forty of the Haupouri live at Houhourà, or Mount Carmel; the rest at Kaitaia, along the western coast from Hokianga to the northward, on the Awa-roa, a river which discharges itself into Rangaunu, and also in Lauriston Bay at Oruru, intermixed with the Rarewa. The principal village of the latter is Kaitaia, where there is a mission-station, which was established eight years ago. The greater number of these natives are Christians, with the exception of some smaller tribes. Although the causes of disease prevailing on the coast do not exist here, as there

is not much shipping nor a continued intercourse with Europeans higher up than the Bay of Islands, yet I found much sickness prevalent, which the more convinced me of the justness of my suppositions respecting the causes of the general decay of health throughout the island. The united Rarewa and Haupouri tribes comprise at least 2000 fighting men; this number I ascertained from those I found congregated in the church at Kaitaia, and also whilst I was visiting all their different settlements. The women, children, and old men, I estimate throughout New Zealand as three-fourths of the whole population; 8000 would therefore be the amount of the whole tribe.

II. Nga-pui, comprising the tribes at the Bay of Islands and Hokianga, those at the latter place being called Nga-te-poa. They number 3000 men capable of bearing arms. Their principal settlements are at Wangaroa, in Waimate between the Bay of Islands and Hokianga, on the Kawa-kawa in the Bay of Islands, and at Hokianga itself. Their spiritual welfare is comparatively well provided for. There are seven church missionary stations: Tepuna, Keri-keri, Wangaroa, Paihia, Waimate, Kororarika, Waikeri; there is a Wesleyan station at Hokianga, and three Roman Catholic priests are stationed at Wangaroa, Kororareka, and Hokianga respectively. There are thus 12,000 people under the spiritual guidance of thirteen missionaries, each of whom has therefore rather a small

flock. The Church missionaries in the Bay of Islands possess large properties in these districts, which is perhaps the reason that they have not long ago gone into the interior, where they would have been far more usefully employed than in the Bay of Islands, which is principally a shipping-place. Some of the stations occupied by them are nearly deserted by the natives, and they have therefore no congregations, unless they choose, like St. Antonio, to preach to the fishes.

III. Nga-te-whatua, a tribe occupying Kaipara and Waitemata, in the Gulf of Hauraki and Manukao. These people have been most unfortunate during the last twenty years, as their whole number has dwindled down to about 800. They were enclosed between the Waikato and Nga-pui, both of which tribes were their enemies, and dispersed them in all directions; and it is only lately that they have returned, and claimed as their own a part of their original territory. In many places their ancient pas are still standing, which even in the recollection of the present generation had been very thickly peopled. There is a Wesleyan mission-station at Kaipara for this tribe.

IV. Nga-te-paoa, comprising the Nga-te-Maru, the Nga-te-Tamatera, and the Nga-te-Wanaunga. They decreased much during the wars with the Nga-pui and their other neighbours, but still amount to 5000. They live at the Waiho, or Thames, at the Piako, at Coromandel Harbour, and a small divi-

sion of them at the island of Waiheke. There are mission-stations at Puriri and Maraetai in the Gulf of Hauraki.

V. By far the largest tribe is that of the Waikato. They comprise eighteen subdivisions.

a. Nga-te-menio-potu, living in Rangitoto and on the river Mokau.

b. Ngate-pakura, on the river Waikato.

c. Nga-te-hinitu, in Otawao, at the river Waipa.

d. Nga-te-ruru, at the Waipa.

e. Nga-te-mahuta in Manukao.

f. Nga-te-toata, Manukao and Waikato.

g. Nga-te-hikairo, in Aotea on the western coast.

h. Nga-te-kinohaku, at the Waikato.

i. Tungaunga, at the Waikato.

k. Nga-te-hauwa, at Mata-mata, ninety miles up the valley of the Thames.

l. Nga-te-tipa, at the Waikato.

m. Nga-te-tohinga, at the Waikato.

n. Nga-te-mahanga, at the Waikato.

o. Nga-te-puiawa, at the Waikato.

p. Nga-te-mariu, at the Waikato.

q. Nga-te-korokiu, at Maunga-tautari, near the river Waikato.

r. Tetaou, at Mata-mata.

s. Nga-te-tamoa, at the Waikato.

These are the tribes which have most preserved their original vigour, and, I may add, original virtues, notwithstanding that their customs have been soft-

ened down by the influence of missionaries and other Europeans. They occupy by far the greater part of New Zealand, and claim, besides, by conquest, all the land as far as Taranaki on the western coast, from which they drove numerous tribes into the country on both sides of Cook's Straits, and only a few stragglers of the latter remained near the Sugarloaf Islands. The villages on the Waipa are very numerously inhabited, each village containing from 300 to 400 people. The Waikato tribes can collectively bring 6000 men into the field, and the whole population amounts at least to 24,000, if not more; as in these interior tribes the average number of two children to a family is scarcely sufficiently high.

Amongst the Waikato tribes several mission-stations have been established; at Manukao, at Marae-nui, at the mouth of the Waikato, and at Otawao, are Church missionary stations; at Waingaroa, Aotea, and Kawia, are Wesleyan stations. The number of natives who have become Christians daily increases, although many tribes have opposed altogether the introduction of the new doctrine.

VI. Nga-te-awa. There are two large divisions of the Nga-te-awa, one occupying both sides of Cook's Straits, from Taranaki to Port Nicholson, and from Cape Farewell to Cloudy Bay in the middle island; the other living on the east coast of the northern island. Although these two divisions are situated at a great distance from each other, and there is little communication between

them, they nevertheless acknowledge one common origin, as the Taranaki Nga-te-awa have a tradition that they are descended from those on the east coast, and that they emigrated to the westward.

The first portion is subdivided into a great many different families:—

a. Nga-te-toa. This numerous and powerful tribe formerly lived in Waingaroa and Kawia, on the western coast, and the Europeans call them the Kawia tribe. Their leader, Rauparaha, is greatly renowned throughout the island for his talents and valour. Rauparaha yielded to the Waikato, and went to live in Kapiti, or Entry Island; others of this tribe live in Rangitoto, or D'Urville's Island, in the Admiralty Islands, on the Oieri or Pylorus river, and in Mana and Cloudy Bay.

b. Nga-te-tama and Nga-te-motunga. They formerly lived between Mokau and Mount Egmont; at present most of them live in the Chatham Islands, and only a few at Port Nicholson.

c. Pukatapu, in Wanganui, near Cape Farewell, in Queen Charlotte's Sound, and Port Nicholson.

The whole of these tribes number about 6000 souls.

The Nga-te-awa, on the eastern coast, live at Tauranga, in Ohiwa, Matata, Opotiki, and Maraenui. Their number amounts to about 8600.

There are mission-stations at Tauranga, Opotiki, Waikanahi, and Wanganui, in Cook's Straits; the

Wesleyans have stations at Cloudy Bay and Taranaki.

VII. Nga-te-Wakaua. This tribe is divided into—

a. Nga-te-pikiao, living at Muketu and Wakatane, on the east coast.

b. Nga-te-te-rangita, on the inland lake of Rotorua.

c. Ta-hourangi, on the lake of Terawera, still farther inland. The number of this tribe is 10,000. They have still their old native customs and warlike habits; and the mission-station at Rotu-rua has made less progress than any other station in the country: this results from the character of the tribe, not from any want of zeal or ability on the part of the excellent man who resides there. These natives offer the best study of the native character as it was some few years ago.

VIII. Nga-te-tuaretoa. These people live on the left shore of the river Waikato, below the point where it issues from Lake Taupo, at that lake itself, at the lake of Rotu-aire, and at the foot of the volcanic chain of the Tongariro. The tribes which are living at the Taupo lake are called the Nga-te-tu-Rumakina, Nga-te-kurawiu, Nga-te-Pehi, and Nga-te-roinangi. There are about 800 men capable of bearing arms, and 3200 souls. They are at enmity with the tribe at Wanganui, and fought with them twice during the time I was in New Zealand, losing each time nearly fifty men.

IX. The Nga-te-raukaua, in Otaki, about twenty miles to the northward of Kapiti, at the rivers Manawatu, Rangitiki, and Waitotara, all of which discharge themselves into Cook's Straits. They are related to the tribe at Wanganui, above mentioned, and their number is about 600. They are on bad terms with the Nga-te-awa, who are settled at Waikanahi, opposite Entry Island, and in 1839 I witnessed a battle in which about 150 men were killed on each side. The Nga-te-raukaua are an interior tribe, and lived formerly on the upper part of the river Waikato. The Waikato tribes drove them away, and they settled in Cook's Straits. At the same time the Nga-te-awa were driven to the southward, and each disputed the advance of the other. In the interior I saw some of the old pas of the Nga-te-raukaua, and the figure of a human head, roughly cut out of a tufacious stone, was pointed out to me as a memorial to their principal chief, who was killed there. At present the most intimate connexion exists between them and the Nga-te-toa, of whom Rauparaha is the head, and who seems to intrigue with them against the rest of the Nga-te-awa.

X. Nga-te-kahuhunu. This is a very numerous tribe, inhabiting the east coast from above Waiapu, or East Cape, to Hawke's Bay, and is subdivided into smaller tribes: I do not think its number is less than 36,000, as the east coast swarms with natives. They formerly lived as far down as Port

Nicholson, but were driven thence by the Nga-te-awa, with whom, however, they have lately made a peace, which is likely to last.

There is only one mission-station—at Turanga; but the natives are a very industrious people, and rapidly progressing in civilization.

XI. and XII. The Rangitani and Nga-haitao. These were the tribes which Captain Cook met at Queen Charlotte's Sound. To judge from the remains of their pas, they must have been very numerous, and great slaughter must have taken place when the Nga-te-awa, under Tu-pahi and Rauparaha, conquered them. The only remains of the tribe are some slaves at the Oieri or Pylorus river, and a small independent tribe at Otago, on the eastern coast of the middle island, which still musters about 300 fighting men, and their number may amount to 1200: they are in a very forward state of civilization. There are no natives besides these in the middle island, and none in the Southern, or Stewart's Island, with the exception of some brought there from other parts, and living with the whalers.

In this census I do not pretend to anything like accuracy; but I have visited nearly all the tribes myself, and if, as I think is the case, the data which I obtained of the number of fighting men and the average of the rest of the population are to be relied on, my estimate is entitled to some credit. When I had seen only the coasts, and compared what I saw with the exaggerated estimates of some navi-

gators, I was inclined to place the population of the islands at a much lower amount than that which I have here given; but the fact is, the natives live dispersed, and the spirit of separation of tribes and families is one of the characteristic features of these people. The traveller in the interior will find many small tribes, of which he hears nothing on the coast, and which are scarcely known even to the missionaries.

On the other hand, an approximate account of the population is easier to be taken in New Zealand than in other countries inhabited by primitive tribes, as the natives here are altogether a settled and agricultural people.

TABLE of the Tribes and Population of New Zealand.

	Names.	Habitat.	Population.
1	Rarewa . . .	North Cape to 35° S. lat.	8,000
2	Nga-pui . . .	Wangaroa, Bay of Islands, Hokianga.	12,000
3	Nga-te-whatua .	Kaipara, Manukao, Waitemata.	800
4	Nga-te-paoa. .	Gulf of Hauraki.	5,000
5	Waikato . .	Manukao, Aotea, Waingaroa, Kawia, Waipa, Waikato, Mata-mata, Mokau, Maunga Tautare.	24,000
6*	Nga-te-awa (*a*) .	Cook's Straits . .	5,490
	Nga-te-awa (*b*) .	East Coast . . .	8,600
7	Nga-te-Wakaua.	Mukeiu, Rotu-rua, Terawera, Waka-tane.	10,000
8	Nga-te-tuaretoa .	Taupo	3,200
9	Nga-te-Raukaua.	Otakki, Manawatu.	600
10†	Nga-te-kahuhunu.	East Coast, Turanga, Hauriri in Hawke's Bay.	36,000
11	Rangitane . .	Middle Island, especially at Otago.	1,200
12	Nga-haitao . .		
		Total . .	114,890

* In this number are included the Nga-te-rua-nui, the Nga-te-apa, and the Nga-te-tahi, which might also be regarded as distinct tribes, although they are now more or less mixed with the Nga-te-awa in Cook's Straits, where they live.

† This tribe has a great number of subdivisions.

CHAPTER VI.

Origin of the New Zealanders, as shown by their Traditions—Their religious Observances—The "Tapu."

In discussing the deeply interesting question, what was the reason of a nation of common origin being divided into such numerous clans, opposing each other with so much hatred and envy, we might, perhaps, find the clue in events long passed by, and connected with the history of the earliest immigration of this race into the country. The little which can be gathered from their traditions, where the dim historical truth is almost hidden by the clouds of fable, and where human beings appear as demigods in the obscurity of the past, excites only regret that those Europeans who have lived so long in the country, and ought to be thoroughly versed in the language, have not taken more interest in the subject, and collected long ago materials for a history of this race, which in a very short period must be buried in oblivion. What the fossils are to the naturalist, in regard to the changes which have continually been going on in the animal and vegetable productions of these islands of the Pacific,

that should the traditions and language be to the historian as regards the changes of their inhabitants. Not being preserved to the world by monuments constructed of lasting materials, nor by the art of writing and printing, it is only in their evanescent tales, and in their songs, that a slender clue is offered by which to penetrate into their past history. Although these traditions have neither the literary nor historical value of those of the northern nations, the mythology of which is grander, and the events which they commemorate more striking, yet, in an inferior degree, that might be said of the traditions of the Polynesians which Tacitus has written of the ancient Germans: "Celebrant carminibus antiquis (quod unum apud illos memoriæ et annalium genus est)," etc.

Now, these traditions have handed down to us the following facts:—

Before the arrival of the present inhabitants there were no men in the land, and it was covered with forest. Three canoes then came from a distant land, situated to the *eastward*, the names of which canoes were Arawa, Kotahi-nui, and Matatua. They contained Te-tupuna or Te-kau-matua (ancestors). In the Arawa were the ancestors of the Nga-pui and of the Rarewa, who sat at the head, the Nga-te-wakaua behind them, and the Nga-te-roinangi at the stern. It is a custom to the present day that those engaged in an important enterprise of any kind, whether in peace or war, are "tapu;"

they can neither smoke nor eat anything but the food indigenous to the country, nor can they have connexion with women. If these rules are transgressed, they are punished by the gods, who frustrate their object. Thus it happened in this case. In the middle of the canoe were the women, and a man whose name was Tamate-kapua: this latter was guilty of adultery with the wife of a Nga-pui. The canoe stopped, and only pursued its course after they had reconciled the divine anger by an imprecation and by the punishment of the offender. This imprecation is still preserved. The words "No te uru o te Arawa koe," meaning you belong to the Arawa—that is, you are a cheat and a liar—are proverbial. They arrived at New Zealand: the Nga-pui landed in the Bay of Islands; the Rarewa in Oruru, in Lauriston Bay; the Nga-te-wakaua and the Nga-te-roinangi at Muketu, in the Bay of Plenty, whence the former settled at Rotu-rua, and the latter went into the interior to the Taupo lake: these were the forefathers of their respective tribes. May not the incident above mentioned have sown the seed of the hostilities in which the inhabitants of the north and those of the south have been engaged from time immemorial?

The second canoe, Kotahi-nui, landed on the western coast in Kawia, and its crew were the ancestors of the numerous tribes of the Waikato. A piece of the canoe is asserted to be still preserved; that is to say, it became stone, and is to be seen near

the northern head of Kawia Harbour. It is a large piece of limestone rock, cropping out upright from the sandy downs which surround it. Limestone rock occurs in that harbour, but on the other side; and it is not impossible that the mass of stone was actually put here by them as a memorial of their arrival.

The third canoe, Matatua, brought the Nga-te-awa, who landed in Wakatane, on the eastern coast, and in the course of time a branch of them went to Taranaki.

Thus we are led to consider the numerous tribes in the island as in the first instance derived from five. When they spread farther, the founder of a new tribe gave his name to it, and it was called Nga (the genitive case plural of the article), adding te-tangata, the men of this or that chief.

Tradition says that these canoes came from the eastward, from the island of Hawaiki. The taro and the dogs were the only things they brought with them which were not before known on the island. It is expressly stated that the Kotahi-nui, which had to go to the western coast, doubled the North Cape.

According to another tale, the natives of Hawaiki had four eyes, but nothing else regarding them has been preserved.

I have noticed already that at a subsequent period the Kumara was brought to them by E Pani from

the island of Tawai. E Tiki, her husband, was a stranger to the New Zealanders, although of the same colour and language.

We cannot fail to recognise, in the names Hawaiki and Tawai, the Sandwich Islands, Hawaii and Tauai. One of the differences between the dialect of New Zealand and that of the Sandwich Islands is, that in the latter, as well as in the dialect of Tahiti, fewer consonants are used: the Arii of the Sandwich Islands becomes Ariki in New Zealand; Ranakira becomes Rangatira; Tanata becomes Tangata; and in the same manner Hawaii has become Hawaiki. The *u* and *w* are in all Polynesian languages of an equal value, the pronunciation being a sound intermediate between both, and there is no difference therefore in sound between Tauai and Tawai. But there is still better evidence for the assertion that the Sandwich Islanders must be regarded as the last stock from which the New Zealanders have sprung. There are traditions which lead us back to still more ancient times, when Maui and his brothers fished up the island of New Zealand. Maui is not a god; although tradition gives him supernatural powers, he is distinctly stated to be a man. There were four brothers—Maui mua, Maui roto, Maui waho, Maui tiki tiki o te Rangi; which literally means—Maui (who was) formerly, Maui (who is) within, Maui (who is) without, Maui tiki tiki, from heaven.

Their parents are not known, nor the land whence they came. Maui mua is the Tuakana, or elder brother. He went out one day with the youngest of his brothers, Maui tiki tiki o te Rangi, or Kotiki, to fish; and as bait was wanting, the brother offered his ear, and both together they hauled up New Zealand. There is a mountain near the east coast, called Hiko rangi (literally, Heaven's Tail), which is said to be the fish-hook of Maui, and the island itself was the "begotten of Maui," "Te Ahi na Maui," which name is sometimes given to the northern island, although very little known amongst the natives themselves. This myth, which is perhaps a geological tradition, is very similar to one related regarding the Tonga or Friendly Islands, but the personages are named differently. At a time when nothing existed, says the narrative, but heaven and water, and the seat of the gods, the island of Bolotu, the god Tangaloa, to whom belong all inventions, and whose priests are always carpenters on the island of Tonga, went out fishing on a certain day, and threw his line and hook from the sky into the water. Suddenly he felt a strong resistance. Thinking that a great fish had taken the bait, he put forth his whole strength, and, behold! rocks appear above the water, which increase in number and extent as he draws in his line. His hook had seized on the rocky bottom of the sea, and had almost reached the surface of the water, when unfortunately the line broke, and the Tonga

Islands alone remained above the ocean. The rock which came first out of the depth is still shown in the island Hunga, with the hole in it which was made by the fish-hook of Tangaloa. The rocky island was soon covered with herbs and grasses, which were the same as in the habitation of the gods, Bolotu, only of an inferior kind, and given to decay and death.

There are other traditions respecting Maui, according to which he is more of a spiritual being, and is called the maker of heaven and earth; but it seems as if modern notions were here interwoven with native legends. According to another still more confused notion, earth and heaven are man and wife, and the island of New Zealand is their offspring, the birth of which was effected by the interference of Maui. But "rangi" has a more ample meaning than heaven: it is used for day, light, or the abstract principle of light as opposed to darkness. Is there a deeper meaning in this latter tale, and does it point to the mysterious trimurti of Asiatic religions?

However this may be, the same Maui, Mauwi, or Mawi, is the most important personage in all the mythical traditions of the true Polynesians, and especially in those of the Sandwich Islands, one of which groups, in fact, bears his name, and many are the songs to his praise.

If we further inquire whether we may trust to what the tradition tells us, that the New Zealanders

in the last instance have come from the islands of Hawaii, and whether there is a natural possibility or probability for such a derivation, we encounter difficulties which it is probable will never be surmounted. All that we can do in the obscure history of the early migrations of these races is to group the different islands according to the relationship that exists between their inhabitants in regard to language and customs, and to see whether there is anything in the traditions of the people to confirm these signs of relationship. There *is* such affinity between the dialects of the natives of Hawaii and those of New Zealand, and to a far greater extent than that common tie which unites all Polynesians. Shrubs and trees of the same genus, although of different species, bear the same names in New Zealand and in the Sandwich Islands; the kawa (made from the Piper methysticum) is not drunk in New Zealand, but in the latter country the Piper excelsum bears the same name; the rata and aki are kinds of Metrosideros in New Zealand and in the Sandwich Islands; the ti is a Dracæna, or rather Cordyline, in both: the physical features of the natives are similar, as is also the character of their sculpture, manufactures, &c. According to the traditions current in New Zealand, their forefathers had a long voyage from the eastward before they arrived at that island. Can we trace in the natives of Easter Island, who, according to those navigators that have visited them, are more

like New Zealanders than any other Polynesians, the connecting link between the group of Hawaii and Ahi na Maui, or New Zealand? Easter Island is at the limits of the south-east trade-wind, and emigrants from Hawaii might arrive there without difficulty: the present inhabitants of this isle, a spot almost lost in the infinity of the ocean, seem to have retrograded in civilization; at least the high statues, cut out of a soft volcanic rock, which were seen there by Cook and La Peyrouse, were not ascribed to the then existing generation, but to their ancestors; and the strange shape of these sculptures reminds us more than anything else of the grotesque wood-carvings of the natives of New Zealand. Is it not probable that the ancestors of both people, now so remote from each other, were the same? We have, unfortunately, no means of comparing the dialect of Easter Island with that of New Zealand; and the outrages committed in modern times, by those who miscall themselves Christians, on the natives of that interesting spot, do not leave us much hope that our acquaintance will soon become more intimate. The native name of Easter Island is Waihu, and the same word is found as the native name of Coromandel Harbour, on the eastern coast of New Zealand.

The Sandwich Islands, it is true, are, of all the Polynesian Islands, the most distant from New Zealand, being situated in 24° north lat. and 161° 45′ west long., while the most northern point of New

Zealand is in 34° 27′ south lat. and 173° 4′ east long., thus embracing almost the extreme limits of the Polynesian Ocean, or of that part of it which is occupied by the true race of Oceanians. The reader, knowing how studded with islands is the intermediate space, many of them uninhabited, but producing fruits sufficient to serve as food for man, will perhaps say, "Is it not more likely that the Sandwich Islanders, if leaving purposely or by chance their former home, should have fallen in with one of those islands, and settled where the climate was mild and genial, instead of going where it is always variable, and often rigorous? I have no answer to this objection, and it is in vain to attempt to account for that endless mixture and separation, not only of different races, but of different divisions of one and the same race, which we find in the islands of the great ocean. The mere proximity of the islands, or even prevailing winds, explain nothing. In the Chatham Islands, for instance, which are nearly 300 miles to the south-east of New Zealand, live the remains of an aboriginal race, who in a short time will have disappeared before the intruding New Zealanders, and who, although Polynesians, have nothing in common with the latter. The New Zealanders knew nothing of that island before they came there in European ships.

The migration of man in the great ocean is not more mysterious than that of plants or animals;

the subject is very abstruse, but we need not, therefore, shun inquiry altogether. If a land-bird, which has no sustained power of flight, is met with in two island groups, the Chatham Islands and New Zealand; or if the Apterix australis, which has no power of flying whatever, is found in the small Barrier Island near the coast of New Zealand, and in New Zealand itself; are we not justified in looking to the geological structures for indications of a former connection of these islands with New Zealand, which assuredly is the centre of certain peculiar animals and plants? but it would be theorising too far were we to consider each of the little neighbouring islands as a similar centre, or to attribute to a miraculous accident the distribution of animals which, from their very configuration, are precluded from transmarine migration.

Is it not possible, nay, very probable, that a physical revolution has broken apart what was formerly connected, and that this event destroyed the path on which alone such migration was possible? I find no objection, either in the geological structure or in the plants or animals, to the theory that a chain of islands was formerly connected with New Zealand; and there is every probability that the *continent* of which New Zealand, Chatham Island, and Norfolk Island are the ruins and fragments, formerly occupied a very large space. According to the accounts of whalers, there is now very little depth of water between Chatham Island and New

Zealand, or between the latter place and Norfolk Island; and it is for that very reason that they make those places their whaling-grounds, although I am not aware that soundings have ever been taken. May not, therefore, the once vast continent have sunk into the abyss of the ocean? If we venture to speculate on the migrations of human races, may we not be allowed to say that the high road is broken by which he who is at present an islander formerly reached the place of his present dwelling? It is far more credible to me that such was the case than that the inhabitant of Chatham Island, for instance, reached that place in a frail canoe, through an always stormy and boisterous sea. Here, again, we are supported by tradition. There are dim recollections of important geological events amongst the natives of New Zealand: they say that the middle island was formerly connected with the northern. The geologist and the natural philosopher never despise such traditions, as they serve to lead them to new truths.

Of all existing languages that of the Polynesians appears to me the most primeval and ancient in its structure. In many of the islands we find the native a happy child-like being, simple and innocent, and living upon the free gifts of nature; he is aware of the existence of a great Spirit, but it strikes him with awe, and he has not yet speculated on it. It is in a great degree a pure abstract belief, resulting from instinct, as we should expect it to have been

implanted in man at the beginning of his existence. These singular characteristics lead us to believe that the islands of the great ocean were peopled in periods long passed away. On the other hand, we are led to suppose that the primitive stock from which all these islanders have sprung was possessed of a certain degree of civilization, of which we now see only the remains.

The first discoverers found a certain form of society in the more populous islands; it was divided into castes, and the rigorous law of the "tapu" was imposed upon it, and kept up by a priest caste. The traditions and legends, and even a common legislator; the names of the highest being, Atua, and of the inferior deities; their agriculture, their architecture, their art of weaving and carving,—all these seem to confirm the belief that the New Zealanders, as well as the other Polynesians, are descended from a common stock, which was, it is true, in a state of infancy, yet was civilized, and understood the art of navigation in a higher degree than they do now. The traditions of Tahiti, Hawaii, and New Zealand point out that the inhabitants formerly made distant voyages, which they would now be unable to accomplish. Indeed, we might in this case dispense with the theory above advanced, and say that when their migration took place they had better means of traversing the sea. But where is the early cradle, where the original dwelling-place of this ancient people, with which

we only became acquainted after it had exchanged its primitive seat for the Indian and oceanic islands, and had sunk into comparative barbarism? Was it Java, or the continent of Asia itself, that fertile birth-place of nations? Or must we look to the east, to which direction, indeed, their traditions point? and is America the true seat of a once mighty civilization, which has been broken up by some cause or other, and the people scattered abroad? No clue remains to solve this problem, as we now only see many nations which stand in co-ordination, but not in subordination, to each other, and of which, although they are in very different degrees of civilization, none can claim absolute antiquity. On all these points a field is open for a combination of labour, and an arduous investigation of language, carried from island to island. Nations rapidly undergo an entire change; and where the art of writing does not exist, the history of their ancestors and origin soon falls into oblivion, and language, which in nations separated from each other is most stationary, must be almost our only guide. Even during the short period of sixty years that Europeans have been acquainted with the New Zealanders, their knowledge of navigation has diminished, and with it that bold adventurous spirit which made them brave the dangers of long coasting voyages. For instance, Captain Cook found them possessed of double canoes, which are now nowhere met with.

The tradition, which I found to be universal in New Zealand, is, that they came from the eastward, and not from the westward, as was asserted to sustain the theory of their uninterrupted migrations from Asia. This tradition gives rise to very interesting considerations: the true Polynesian race is separated from Asia by the Austral negroes and the Malayans—races which, being inferior both in physical strength and mental capabilities to the Polynesians, cannot be believed to have pushed them to the eastward. I am by no means anxious to broach a new theory; but thus much seems evident, if we are guided by tradition, by language, and by the geographical distribution of the true Polynesians—that, if they actually came from the Malayan peninsula, or from Java or Borneo, this emigration must have taken place in very primitive times, when the mother tongue of the Malayan and Polynesian languages had not yet undergone any alteration; that they cannot have gradually made their way through the chain of islands which stretches from Java to the Viti islands, as in that case we should find many of these islands inhabited by the Polynesian race, and not by the Austral negro. On the other hand, the fine and regular cast of countenance of the New Zealanders, the Jewish expression of their features, the very light colour of their skin, and the whole of their customs, remind us greatly of that primitive Asiatico-African civilization which attained its greatest height under the empires of the Phenicians

Syrians, and Carthaginians, and confirm the relation of the Polynesians in a closer degree to nations whose birth-place is Asia, but from whom they are now separated by black tribes. The native baptism, the laws of the "tapu," the monotheistical cast of religious ideas, all remind us strongly of these Asiatic nations.

There is at the present moment a migration going on of the Malayans from their peninsula towards New Guinea and Australia—the seats of the true Polynesians; we find among them the most enterprising merchants of the Pacific, who have established forts and settlements on the northern coast of Australia, and of New Guinea and several other islands, gradually extending their dominion over the Austral negroes. This migration has, however, nothing to do with the ancient peopling of the Polynesian islands, from whose inhabitants the Malayans are still separated by the dark race, and it is only on the western and northern coasts of the islands that they are found. It is a modern migration, which might be easily traced by the historian and geographer.

I doubt whether much more than what I have stated can be gleaned from these native traditions. If a system of mythology existed in the country from which the stock of the New Zealanders is derived, it does not appear to have been transplanted with them in its completeness, but to have been retained only in fragmentary and confused notions and

superstitions after their immigration into the new country. But still there remain traces of the more ancient maternal creed, which had come to some sort of perfection in the Sandwich Islands. There the traditions and religious observances were in the hands of a priest caste, and the same is the case in New Zealand, although it is difficult to define what is a New Zealand "tohunga;" for here the word means merely "a wise man;" it is not significative of a class separated from the rest by certain distinctions of rank, nor are its prerogatives merely confined to the men: a tohunga is sometimes the ariki, or hereditary chief, sometimes a rangatira, or even a slave, or an old woman, who possesses a knowledge of the popular traditions, and has the power to consecrate or to bewitch, to drive out evil spirits by karakia, or prayers, to heal sick people by these means, and to pronounce the "tapu"—a well-known custom, which in its sacred and rigorous character has the double meaning in New Zealand of religious worship and civil law. Ridiculous as this custom of the "tapu" has appeared to some, and as many of its applications really are, it was, notwithstanding, a wholesome restraint, and, in many cases, almost the only one that could have been imposed; the heavy penalties attached to the violation of its laws serving in one tribe, or in several not in actual hostility with each other, as moral and legal commandments. It was undoubtedly the ordinance of a wise legislator. The kumara-field, pro-

perty contained in a house left uninhabited by its proprietor, a house containing seeds, a canoe left unprotected on the beach, a tree selected for being worked into a canoe at a future period—are "tapu." What is this but a command not to steal? A burying-place, the utensils and clothes used in interments, are strictly consecrated, as is the house in which the deceased lived. And this custom arose from a feeling deeply rooted in all the human family, and the more so the higher they advance in civilization, namely, respect to the memory of departed friends or relations. What is this but a law against sacrilege? They also "tapu" the canoe in which a person has been drowned, or the musket with which he committed suicide. . These are no longer used, but are either left untouched, or are broken up and the pieces placed upright at the spot where the accident happened. If any blood of a chief has been spilt, however innocent the occasion and slight the loss, the instrument which inflicted the wound becomes "tapu," and the chief takes it as his property. A meeting was to take place at the Taupo lake: Te Heu-Heu, the principal man of the tribes, was requested to be present, and a new and highly ornamented canoe was sent to fetch him over. When he stepped into it a splinter penetrated the skin of his foot: every one left the canoe immediately, it was hauled up, and the proprietor did not think of remonstrating against Te Heu-Heu laying his "tapu" on it, and regarding it as his property.

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It was the custom! Another canoe was launched, in which they proceeded to the place of rendezvous. A canoe found adrift is "tapu:" but here this word has a somewhat different meaning; it is "tapu" (*i. e.* belongs) to him who saves it. A canoe with a party in it, when saved from being lost, stands in the same predicament, and becomes forfeited to those who came to its relief. In these instances we easily recognise the primary principles of our own laws relating to deodands, royal droits, and the claims of salvors. Sick persons, with the house they dwell in, and all utensils they use, are "tapu;" but in general this is the case only with persons of consequence. A married woman and a girl promised in marriage are inviolably "tapu."

No one will deny that many of these customs are agreeable to common sense, although others are absurd, and often very annoying to the traveller. I must, however, bear testimony to the natives, that, if treated with a little tact, they are not very obstinate with a stranger in regard to these ordinances, and that, with the hand in the pocket, he may, as in other more civilized communities, free himself from most of them.

A woman had been murdered by some people of a neighbouring tribe, on the road between Rotu-rua and Tauranga, shortly before my arrival at the former place. The road had been laid under a strict "tapu;" but the principal natives, although they are perfectly of the old school, and heathens, did not

prevent us, or the Christian natives who were with us, from breaking that "tapu," and walking on the road.

Near Manukao I once lighted the fern; the fire ran rapidly towards the hills, where, unknown to me, was the burial-ground of a large tribe of Waikato. Before I approached the village some men passed me running towards the fire, which was about fifteen miles distant, in order to extinguish it. In the village there was great crying and distress about the conflagration. I pleaded my ignorance, acknowledged my error, and settled the affair with a fine of three shirts. The fire was extinguished before the remains of their dead were consumed; and we have ever since been the best friends.

A very strict "tapu" prevented my ascending the principal cone of the Tongariro, a volcano in the centre of the island, it being considered, symbolically I presume, to be the backbone of their greatest ancestor, and having a head as white as that of the present chief, who was absent on a war party to Cook's Straits. After much negotiation, however, they would have allowed me to break the "tapu" on paying four sovereigns; but I had not the money with me, and I in vain offered merchandise instead.

A strict "tapu" forbids the use of the remains of an old house for cooking, and makes it unlawful to eat food that has been cooked with such fuel. Travellers often disregard this custom; but, although the natives do not always quarrel about it, they be-

come sulky, and never touch the food, even though they may have become Christians.

The head, or rather the hair, of the New Zealander is the part most strictly "tapu" of his body. It must not be touched by another, nor must anything be carried over the head. The cutting of the hair of a chief is a process always accompanied by solemnities. The dissevered hair is collected and buried, or hung up on a tree. This sanctity extends even to the wooden bust of a great man. In one of the houses of Te Puai, the head chief of the Waikato, I saw a bust, made by himself, with all the serpentine lines of the moko, or tattooing. I asked him to give it to me; but it was only after much pressing that he parted with it. I had to go to his house to fetch it myself, as none of his tribe could legally touch it; and he licked it all over before he gave it to me, whether to take the "tapu" off, or to make it still more strictly sacred, I do not know. He particularly engaged me not to put it into the provision-bag, nor to let it see the natives at Rotu-rua, whither I was going, or he would certainly die in consequence. Payment for the bust he would not take; but had no objection to my making him a present of my own free will, which I accordingly did, presenting him and his wife with a shirt each.

If men or women are "tapu," they are not allowed to touch their food or drink, but are fed by others until the "tapu" is taken off, which is done by the

priest or priestess with some simple ceremonies and prayers. Also a child or a grandchild can take the "tapu" off. The man subject to the "tapu" touches the child, and takes drink or food from its hands: the "tapu" is thus removed, but the child is in its turn "tapu" during the day of the ceremony. The breaking of the "tapu," if the crime does not become known, is, they believe, punished by the Atua, who inflicts disease upon the criminal; if discovered, it is punished by him whom it regards, and often becomes the cause of war.

I have dwelt thus long on this singular custom to show under how many various forms it appears. It comprises, indeed, everything that we would call law, custom, etiquette, prejudice, and superstition; and has, therefore, its good as well as its bad effects.

From intimate acquaintance with the savage I am led to believe that, as long as he lives by himself, he possesses more virtues than vices, at least as regards his own tribe. Adultery and theft are uncommon: the latter is punished by exercising the *lex talionis*. To discover a thief I have seen them resort to the ordeal of drawing lots. After the experience of some time I still continue to regard the New Zealanders as a very honest people, far more so than the lower classes of the European colonists.

The tribes in their relation to each other, as long as they are at peace, have certain established customs, which are legal with them. A slave who runs away to his own or to another tribe is invariably

brought back. A woman in Mata-mata, in the valley of the Thames, had left her husband, and lived with another very influential man in a pa near the Waipa. In this pa there were two parties: one wished to allow the woman to remain, and were willing to defend her; but the other, by far the more numerous, were for giving her up to the husband, and thus avoid a war, which would certainly have ensued. This was done: the woman was brought back, and her husband shot her!

Those natives who have adopted the Christian laws adhere most strictly to them, as they do also in the case of our civil laws, which are indeed based upon the former. There is a high natural sense of justice amongst them; and it is from us that they have learnt that many forbidden things can be done with impunity, if they can only be kept secret. With the art of keeping a secret, however, the New Zealander is little acquainted, although he possesses in many other respects great self-control; the secret must come out, even if his death should be the immediate consequence.

CHAPTER VII.

The Character and Intellectual Faculties of the New Zealanders —Their Classes and Grades of Society—Property—Religion.

I HAVE as yet said nothing about the character and intellectual faculties of the New Zealanders. In their character the predominant feature is self-estimation; and to this source we may trace that heterogeneous mixture of pride, vanity, covetousness of new and strange things, that mildness and ferocity, fickleness, and good and kind disposition, which they exhibit. It appears to me that this self-esteem, if wisely guided, might be made the best means of raising their social condition. I am no partisan of that condemnation of the character of so-called savage tribes, amongst whom I include the New Zealanders, which is so indiscriminately indulged in by travellers: in general I believe that their good and amiable qualities far outweigh the bad.

They are affectionate husbands and parents; and although the younger and more vigorous chiefs supersede the aged in their authority over the tribe, the latter are respected, and their council listened to. The tribes more removed from intercourse with Europeans are hospitable, and this cardinal virtue

was once common to all. In the interior a stranger, whether European or native, is always received with welcome: food and shelter are soon prepared for him. With their friends and relations they divide everything they possess. If a New Zealander meets a relation after some period of separation, all he has is immediately given to him; and in these cases it is impossible to make any one who has served you retain for his own use what he has received. A desire of instructing themselves, and a spirit of curiosity, pervade young and old. They are very attentive to tuition, learn quickly, and have an excellent memory. Many know by rote hundreds of traditions and songs, and will repeat word for word the Christian catechism, or whole chapters of the gospel. In attention to the objects which surround them—in quickness of perception—they are superior in general to the white man: plants, animals, stones, and so on, are designated by their own names, the knowledge of which may be said to be common to all. This spirit of curiosity leads them often to trust themselves to small coasting vessels; or they go with whalers to see still more distant parts of the globe. They adapt themselves readily to European navigation and boating, and at this moment a native of New Zealand is master of a whale-ship; and in Cook's Straits many boats are manned by them alone.

On their first intercourse with Europeans the natives always manifest a degree of politeness

which would do honour to a more civilized people. When they meet one another, or a European, after the first salutation, by touching noses, they do not remain standing upright, but squat down on their heels; and in entering the house of a European this is immediately done in profound silence, and it appears to me that by this peculiar posture they intend to show their respect to others, as is common with some Oriental nations. They dislike to converse standing, and if we do so they think we are not paying the necessary attention either to themselves or to the subject. But their temper often changes very quickly; and a fickleness of character appears, a change from good to bad humour, often without any imaginable cause, which, especially when travelling, is very disagreeable. But if this irritability of temper is met with firmness, they suppress it; and, indeed, it is often put on to see how the European will bear it. If they are treated with honesty, and with that respect which is due to them as men, I have always found them to reciprocate such treatment; and I have travelled amongst them with as much pleasure and security as I have in European countries.

A prominent feature of their character is to retaliate and revenge any wrong they have suffered. The wrong is often imaginary, and quarrels arise without any cause, especially if a tribe possesses the right of the stronger. I know an instance where the remembrance of a murder had been carried

silently for forty years, when it was at length expiated by the death of him who committed it.

They are cruel in their wars, either of retaliation or aggression, and it cannot be denied that they possess a good deal of selfishness, and have not that true generous spirit, that gratitude for benefits conferred, or that true friendship, so characteristic of European and Eastern nations. But we never find these qualities amongst savages: they are, in fact, the fruits, and the best fruits, of refinement and civilization.

It will readily be seen that the character for ferocity and treachery, which has been ascribed to the New Zealanders, does not justly apply to them in times of peace. In their domestic relations they are very easily guided; and if outrages are committed, they are either the consequence of superstition or are authorized by what they regard as lawful customs.

I am sorry to say that, by intercourse with Europeans, the natives have lost many of their original good qualities, and have acquired others far less amiable. They have become covetous, suspicious, and importunate. They have lost a great part of their hospitality and politeness; and their refusing aid, when the stranger is most in want of it, or exacting exorbitant recompense for it, makes travelling now very annoying. To this must be added, that those who have become Christians refuse, by the ill-judged directions of the missionaries, to furnish food or to perform any kind of work for a

traveller who may happen to arrive on a Sunday, which must sometimes take place in a country where one entirely depends upon the natives. Highly as I appreciate the merits of the missionaries, I must say that they have omitted to teach their converts some most important social, and therefore moral duties, which they will only acquire by a more intimate intercourse with civilized Europeans.

In their native state they are as laborious as their wants require; but, easily satisfying those, and unable, even by their utmost exertions, to compete with the lowest of Europeans, they get lazy and indolent, prefer begging to working, and pass a great part of their time in showing their acquired fineries and contemplating the restless doings of the colonist. As servants they are very independent, and Europeans will do well, if they want any native *helps*, to treat them with attention, and rather as belonging to the family than as servants. They have this feeling of independence very strongly, and it is very creditable to them.

There is every reason to believe that in a short time the character of the New Zealanders will be entirely changed, and any one who wishes to see what they were formerly must study them in the interior, where they are still little influenced by intercourse with us, which, I must repeat, has been little advantageous to them.

Suicides—in consequence of wounded pride, or of shame from having been found guilty of theft,

from fear of punishment, by a husband at the death of his wife, by a wife at the death of her husband, or by both at the death of their children—are not uncommon, and cases of all these descriptions have come to my knowledge. The love of life is not among the New Zealander's strongest feelings: I could record many instances in which they have ventured their lives to save those of Europeans, with a coolness and courage that would have done honour to a man of any nation.

Simple as the structure of a New Zealand community is, it bears, in its division into certain classes, the traces of a former more artificial state. The principal person in a tribe is the Ariki; but as he is *per se*, a Rangatira, he is rarely called by the former name, and hence the difficulty of ascertaining who is the ariki. His dignity is hereditary; he is the lord of the soil, the Taki-o-te-wenua, the root of the land (or tribe?). It is hereditary both in the male and female line, and, whether child or adult, the ariki is revered as deriving his title from the number and renown of his ancestors. If he unite eminent bodily or mental faculties with his hereditary dignity, his authority over the tribe is of course increased, and he is either a great warrior or a tohunga—a priest. Generally speaking, his authority does not extend to the executive, but is confined to the council, where his advice in the affairs of the tribe is of great weight. Even by the enemies of the tribe he is treated with some

consideration, and in particular cases, where he boasts of being related to a great number of tribes, his life, even in battle, is spared. To the ariki presents are sent from distant friends or relations, a tribute as it were, although, as already observed, the honours paid to him are voluntary and complimentary, rather than compulsory; and are not numerous. The rest of the men are either rangatira, free men, or taua-reka-reka, slaves. There are distinctions amongst the free men according to the importance of their relations and ancestors, or their proficiency in war or council. But with them, as with the chiefs, their influence depends rather upon their mental superiority than upon the exercise of any legal claim. The ariki, as well as the rangatira, possesses land with well-defined boundaries; and, in disposing of the land of the tribe, every one can sell or retain his own as he likes. Of the sons of a rangatira, the first and the last inherit the greatest dignity, and are called the Ngako-o-te-wenua, the fat of the earth. The slaves, taua-reka-reka, are the prisoners of war, male or female, and such of their children as are born in slavery. They have to perform the greater part of the work of the field, and are the property of their master, who can do with them as he pleases. If they escape to their own tribe, they are either sent back or fetched back without resistance, as the right to a captured slave is acknowledged. Many wars have been carried on merely for the purpose of getting slaves, and this was the avowed object of

the renowned E'Ongi in making war on the tribes to the eastward. The "tohunga," or priests, can belong to either of these classes, but the "karakia" (prayers), makuta (witchcraft), or healing art, or dreams, are most powerful when coming from a priest who is distinguished by high birth.

There exists a very distinct notion of the rights of landed property amongst the natives, and every inch of land in New Zealand has its proprietor. Sometimes land is given to a strange tribe, either as pay, or from other considerations; but the proprietor reserves certain rights, some of which are what we should term manorial. It was formerly very common that the fat of the native rats (kiore) killed on such lands should be given to the principal proprietor, and in many cases a title to land seems to have been derived from the fact of having killed rats on it: thus a chief will often say, "This or that piece of land is mine; I have killed rats upon it." But generally the titles to land are derived from inheritance or from conquest. The latter constitutes an acknowledged right; if, however, conquered land is again taken possession of by the original tribe, the right of the stronger prevails. In settling the complicated land question as regards European buyers, many difficult cases of this kind will doubtless be brought forward, where the original tribe had returned, trusting for its security to the Europeans and to the advance made in civilization, or to the weakened state of its enemies.

The right certainly is on the side of the conqueror, although another tribe is in possession. Such cases must be settled by a liberal system of compromise.

After a war, the conquered land was distributed according to natural limits amongst the principal people, each of them acting as trustee for his immediate followers. Every hill, vale, or creek in New Zealand has its name, and the definition of the portion of each individual is therefore comparatively easy.

The rangatira, or freemen of a tribe, are very independent of each other. They are kept together more by custom and relationship than by any laws. Each may assemble around him a tribe of his own, and build a pa—a case which not unfrequently happens. And this has probably been the origin of so great a variety of tribes—a powerful family forming a clan for themselves, and adopting a name of their own.

The leader in war is not necessarily an ariki or a rangatira of the first rank, although by his renown as a warrior he may have gained great influence over the tribe.

If we take religion in its common meaning as a definable system of certain dogmas and prescriptions, the New Zealanders have no religion. Their belief in the supernatural is confined to the action and influence of spirits on the destiny of men, mixed up with fables and traditions. I have before observed that Maui and his brothers, in consequence

of their having fished up the island, as well as E Pani, for having introduced the kumara, are the principal persons in the mythology of the people. Although tradition says that they have been mortals, they have undergone some sort of apotheosis, and live in the memory of their descendants as beings endowed with supernatural powers. Of Maui the tradition says that he gave them the forms of their houses, canoes, and so on, and was therefore the real benefactor of his people; but there is no sort of worship paid to his memory. Their belief in spiritual agencies more nearly approaches the nature of religion, and has taken its rise in an intuitive feeling of the influence of benevolent or mischievous spirits, or of the souls of their relations and ancestors, over all their actions. These spirits are called Atua and Wairua. It is difficult to define the meaning of these names, but it may be observed that Atua, although qualified to assume many different forms, and represented as so many separate spirits, is the divinity; Wairua, which word signifies both soul and dream, are the spirits of the deceased, invisible, and capable of acting benevolently or in a hostile manner upon men. The native language joins to Atua both the definite and indefinite article and the plural number,—He-atua, Te-atua, and Nga-atua; but, notwithstanding this, although separated in appearance and actions, the gods of the New Zealander are emanations of the "Unknown," and seem to be based upon a former

purer belief of monotheism. The Atua, although immaterial, can assume certain forms, as that of a bird, or a lizard, or a cloud, or a ray of the sun; a beautiful green lizard, called kakariki, is especially dreaded, as being a metamorphosed Atua. Not to those earthly forms of the Atua, however, but to the spirit itself, prayers are addressed for favourable winds and fine weather, for success in war, for averting diseases, for punishing on the offender the breaking of the "tapu," and so on; and the eyes of the priests are raised to heaven during these invocations.[1] I must, however, observe that their idea

[1] Such prayers, for instance, are as follow:—

He karakia mo te ra kia witi ai.

A Prayer for Sunshine by a Party who suffer from Cold.

Tenei tenei toa hine te ai tia nei e maua ko te ao nunui ko te ao roroa upoko upoko witi tera.

A Prayer for Wind.

E topa ra e rere ra e tae koi ki te puke re warewa au hia mai koe ke ai tou ariki koau koau ko rereha e ware hoki rereha ko pouri awa ano pea kia uhia mai koe ki te kahu keke kapai koe te rere atue kareo kareo.

A Prayer at the beginning of a Fight.

Teke teke pari kou haramai kato notono katonotono karerei te kapu a taku ingato.

Kia toa! kia toa!

A Prayer in Fishing for Crawfish.

Totoke na hia tura kiwahona kai mai ai e hiana e rawe ana e taki ana niho koi tara ko kia u o niho huimai nga koura pura kau o te ratahara ko taku tokuke.

Another.

Ngau mai ngau mai e ngue ki taku matira nei e ngu e ki taku matira nei e ngue ki taku matira wakataratara ka hika ra kei to hara e tangaroa kia u.

of Atua is often merged in the indefinable. For instance, a compass, a barometer, are to them atuas. In one word, Atuas are the secret powers of the universe, whether they appear to them as beneficent or malignant; but the latter class is that especially addressed in prayer, for the purpose of averting their supposed wrath and hatred. There is no worship of idols, or of bodily representations of the Atua; and what have been taken for idols are mere ornaments or heir-looms from their ancestors, and are called tiki, or e tiki, as already observed. The wairua, or the spirits of the deceased, can communicate with mortals; but I am not aware that they can assume any form or appearance except the rays of the sun or a shadow. The tohunga does not see, but hears, them (their voice is a whistling or a slight breeze), and communicates their demands to the people. They are the immaterial and immortal parts of men; but it seems as if even these parts could be annihilated, or rather incorporated with the soul and body of another, if he consumes the flesh of an enemy, and especially his left eye, which is considered the seat of the soul. It was formerly a very common practice, of which I myself know an instance, to sacrifice slaves on the death of a great chief, that he might have the advantage of their services in the reinga. They appear to believe that the after-life differs little from this, with the exception that all the good things of this world, especially kumaras, are there in great plenty and profusion.

The knowledge of the priests is handed down from father to son; and the youths undergo a regular course of instruction. I was present at one of the lessons: an old priest was sitting under a tree, and at his feet was a boy, his relation, who listened attentively to the repetition of certain words, which seemed to have no meaning, but which it must have required a good memory to retain in their due order. At the old tohunga's side was part of a man's skull filled with water; into this from time to time he dipped a green branch, which he moved over the boy's head. At my approach the old man smiled good-humouredly, as if to say, "See how clever I am," and continued his *Abracadabra*. I have been assured by the missionaries that many of these prayers have no meaning; but this I am greatly inclined to doubt: the words of the prayers are perhaps the remains of a language now forgotten; or, what is more probable, we find here what has existed among most of the nations of antiquity, even the most civilized, viz., that religious mysteries were confined to a certain class of men, who kept them concealed from the "profanum vulgus," or communicated only such portion of them as they thought fit. They often had a sacred symbolic language, the knowledge of which was confined to the priesthood, as, for instance, the Egyptian hieroglyphics and the Sanscrit; or, if we look nearer home, we find the religion of Thor, Odin, and Freya enveloped in a poetical mythos, which

has for its foundation deep and grand philosophical conceptions of morals and ethics. At the introduction of Christianity the priests were not at all intolerant towards the new doctrine; they quickly gave up their own belief, and became the most successful teachers of their countrymen. The priests are, at the same time, among the most expert and clever in the native arts; in fact "tohunga" is often used to designate a clever carpenter, carver, or physician; just as in former times the priesthood, both in Europe and Asia, united in itself all the learning and skill of the period: and when we behold these reverend-looking personages, it is difficult to believe that they have ever been the ferocious cannibals that almost all travellers have represented them.

CHAPTER VIII.

Native Modes of reckoning Times and Seasons—Different Sorts of Land—Modes of Tillage—Warfare—Spirit of Revenge—Canoes—Cannibalism

The natives have some knowledge of the heavens, winds, and seasons, especially as far as is applicable to the purposes of practical life. Their designations for the principal points of the horizon, which are also applied to the winds, are the following:—

North—Hauraro.
North-east—He Marangai Hauraro.
East—Marangai.
South-east—He Tonga Marangai.
South—Tonga.
South-west—He Tonga Hauauru.
West—Hauauru.
North-west—Hauraro Hauauru.

A year is called tau, and has thirteen months — marama.—(See table in following page.)

Distances are often reckoned by nights (po), that is, how many nights they have to encamp before reaching a place. One "po" means rarely more than from twelve to fifteen miles; often less. In relating

	Names.	Corresponding to our
1	Marama-ko-te-tahi . .	June
2	„ „ rua . .	July
3	„ „ toru . .	August
4	„ „ wa . .	September
5	„ „ rima .	October
6	„ „ ono . .	November
7	„ „ witu .	December
8	„ „ waru .	January
9	„ „ iwa . .	February
10	„ „ ngahuru	March
11	Marama-ko-te-ngahuru hauhake kumara.	11th month, in which the kumara is taken up.
12	Ko-te-paengwawa.	
13	Ko-te-tahi-o-pipiri.	

past events their reckoning is very imperfect; the most correct mode seems to consist in counting a succession of the great chiefs or warriors of one tribe: sixteen to eighteen were the utmost preserved in their recollection, of whom most, but not all, were father and son; so that this might be regarded as reckoning according to generations. Their system of counting is purely decimal, and might be carried on *ad infinitum* with native words, if required—10 is kau, 100 rau, 1000 mano: it is performed by joining the cardinal numbers to the conjunctive particle ma. (For further information on this point the reader is referred to the Grammar.) Plants or birds, which appear at certain seasons, give the natives sure signs when the time approaches to begin agricultural labours. Two migra-

tory cuckoos (the Cuculus fasciatus, Forst.), called kohaperoa, or koekoia, and a very small and beautiful kind (the Cuculus nitens of the same author), called by the natives pipiwawaroa—which appear on the coast at Christmas—mark the period of the first potato-harvest. The flowering of the beautiful Clematis albida reminds them to turn the soil for receiving potatoes, which is done in October. Their plantations are generally on the sides of hills, but the kumara and maize plantations are in the alluvial ground of the valleys. They are excellent judges of soil, and distinguish the different kinds by names. The *one matua* (father soil) is the stiff clay of the hills, and is not esteemed; clayey alluvial land on the banks of rivers is called *reretu;* sandy land is called *one pu;* land composed of decayed vegetables on the sides of hills is called *one kura;* rich land on the sides of rivers is called *tai pu.* The two latter are those preferred for plantations. If the land is wooded (and such they prefer), the trees are cut down and burnt, but no attempt is made to root up the stumps; the land is afterwards dug up with a pole, which has a foot-piece firmly attached to it, and which is used in the same manner as our spade. It is made of the hard wood of the maire (Eugenia maire), or sometimes of the wood of the Leptospermum ericoides, and is called e kaheru. The work proceeds rapidly; and the soil being interlaced with roots of shrubs and fern, the

implement is preferable to our spades, which cut, but do not tear up; those especially which are made entirely of iron cannot be used by the natives, as their feet are bare. Sometimes a hoe is used formed of Lydian or green stone, fixed to a handle. It is called e toki. The seeds are then put into holes made with a stick of the wood of the manuka. All the plantations are fenced in. The greatest labour is bestowed upon the kumara-fields. They are kept clear of weeds; the kumaras are planted in regular rows; and the caterpillars of a sphinx, which feed in great numbers upon the leaves, are at all times carefully removed. In neatness such a field rivals any in Europe. Every family has its own field, and the produce is its private property. But the head of a tribe, being as it were the father of a family, often institutes a sale, to which all have contributed their produce, and the receipts are divided according to the contributions; in this proceeding there is, however, nothing compulsory. Fishing is likewise carried on in common: an old man acting as an umpire divides the fish which has been caught into equal portions, according to the number of families; he then walks round, and with a stick points out to whom each heap belongs. Strangers who happen to be present, or a white man who is settled amongst the tribe, receive their share. An umpire divides also the property they have received in exchange for land.

The former modes of carrying on warfare have now been almost entirely changed by the introduction of fire-arms. Single combats with the meri or the patiti (stone-club, or tomahawk), to decide a dispute, were formerly frequent, but are now discontinued. A war is generally announced to the opposite party beforehand, but sometimes it is carried on by surprise. The young men of the tribe, with the slaves and women carrying provisions, approach the stronghold of the enemy, generally at daybreak, when they hope to find their adversaries unprepared; but the watchful dogs often frustrate their designs, and they are either met in open field by their antagonists, or, if the latter feel themselves too weak for such an encounter, a long siege ensues, which often lasts for several months; and woe to the inmates of a pa if it is taken. In meeting in the open field, the action begins with a dance, in which all manner of distortions of the body are employed to express defiance of the enemy; the thighs are beaten, the tongue thrust out, and the eyes drawn up, till only the white is visible: by these means and by mimic song they excite themselves to the height of fury. The chief leads his troop; he carries a sort of staff with a carved point, and ornamented with parrot-feathers and pieces of dog-skin; besides this he has a "meri," a war-club made of green jade, pierced at the handle, through which a string passes. With the lower end of the staff they fence skilfully. Old women dance in front of the

party, stripped of their clothes, bedaubed with red ochre, and distorting their faces even more frightfully than the men. All the warriors have their hair dressed, tied round on the top of the head, and ornamented with feathers, but their bodies and limbs are entirely naked. The combat is carried on by alternate advance and retreat. If a party retreats in flight, they carry, if possible, their dead with them, or the enemy seizes them for the purpose of devouring them.

In an engagement on the sea-shore, in which muskets were used, I saw both parties advance, guarding themselves by trenches rapidly dug as they pushed forward. They fire continually, but irregularly, and a great deal of powder is wasted, as they rarely take aim. But, notwithstanding this, large numbers are often killed.

Their mode of besieging is rude, but not without cunning. The besieging party digs trenches and erects high structures of blocks of wood, from which their fire can reach into the pa. Both parties have fosses with loopholes, and outposts; but they are little careful to conceal their arrangements, each knowing the other's forces too well; and strangers or neutrals are allowed to pass from one party to the other, the combatants politely ceasing to fire during the time.

If a pa is taken, in most cases nothing but a general slaughter of the men satisfies the thirst of the victors for revenge, and women and children are carried off as slaves. When the two parties are

inclined to peace, they deliberate about the conditions, and a feast concludes the whole.

On returning home they sometimes kill more of the captives. E'Ongi's principal wife, who was blind, often indulged the natural cruelty of her disposition in this manner. But her barbarity at length met its just punishment: in one of the last excursions of E'Ongi to Wangaroa she was left behind on account of sickness, and, being unable to defend herself, the dogs actually devoured her alive.

A remarkable custom exists among the natives, called the taua tapu (sacred fight), or taua toto (fight for blood), which is in the true spirit of the ancient law of the Asiatics—"blood for blood." If blood has been shed, a party sally forth and kill the first person they fall in with, whether an enemy or belonging to their own tribe; even a brother is sacrificed. If they do not fall in with anybody, the tohunga pulls up some grass, throws it into a river, and repeats some incantation. After this ceremony, the killing of a bird, or any living thing that comes in their way, is regarded as sufficient, provided that blood is actually shed. All who participate in such an excursion are "tapu," and are not allowed either to smoke or to eat anything but indigenous food.

In former times large fleets of canoes often went to distant parts of the island, and, as the country is everywhere intersected by rivers, and contains many lakes, the canoes were dragged from one to the

other. E'Ongi traversed nearly the whole northern island in this manner.

The canoes which they use in war are the largest, and are ornamented at the head and stern. They are made of one tree, the kauri, in the northern, and the totara in the southern parts of the island. I have seen them eighty feet long, and they are able to carry a proportionate number of warriors. They have gunwales on their sides, firmly attached by flax ropes. Formerly a stone adze was the only implement used in their construction; the natives, however, have now an iron adze. There are other sorts of canoes; one of them, very low and without gunwales, is used in many parts of the island, especially in the inland lakes of Taupo and Rotu-rua, and is called tiwai. The sails are triangular, and made of the light raupo-rushes. They can sail very close to the wind, and are steered by a paddle.

A few observations regarding the cannibalism of these islanders may not be out of place. This frightful custom has not yet entirely ceased, although it undoubtedly will do so in a very short time. The implacable desire of revenge which is characteristic of these people, and the belief that the strength and courage of a devoured enemy are transferred to him who eats him, are, without question, the causes of this unnatural taste—not the pleasure of eating human flesh, which is certainly secondary, and, besides, is not at all general. A chief

is often satisfied with the left eye of his enemy, which they consider the seat of the soul. They likewise drink the blood from a similar belief. The dead bodies are "tapu" until the tohunga has taken a part of the flesh, and, with prayers and invocations, has hanged it up on a tree or on a stick, as an offering to the Atuas, or to the wairua of him to revenge whom the war was undertaken. The heads are stuck up on poles round the village. Women, especially those who plant the kumara, and those who are with child, are not allowed to eat of the flesh, but children are permitted to do so at a certain age, when the priest initiates them into the custom by singing an incantation, which I insert here, although it is too obscure for translation:—

He waka ngungu tamariki tenei karakia	Mau nga tua ahu
Ka ngungu te tama nei	Horo nuku
Ka koro te tama nei	Horo rangi
Ka kai te tama nei	Horo paratu
Ka kai tangata te tama nei	Horo awa hei kai
Ka horo parata te tama nei	Mau nga pukenga hei kai
Ka kai hau te tama nei	Mau nga wananga hei kai
Ka kai e tiki ei	Mau tenei tauira
Ka kai rangi	E kai te tama nei
Ka kai papa hei kai	E horo te tama nei i te tangata
Mau nga tua hei kai	Ka kai akuanei
Mau nga wahi tapu, hei kai	Kakai apopo
	Heoi katahi kakai te tamaiti.

Many men too are restricted from eating it. They all agreed, when conversing with me freely upon the subject, that human flesh is well flavoured, especially the palm of the hands and the breast. The flesh of Europeans they consider salt and dis-

agreeable—a curious physiological fact, if true; and they stated the same regarding the flesh of our dogs and the introduced European rat. It appears very doubtful whether they ever killed a slave merely for the purpose of eating him. Where such murder was committed there was generally some superstitious belief connected with the act, or it was done as a punishment.

The island of Tuhua, or Mayor's Island, in the Bay of Plenty, with a population of about 200 souls, has been subject to many attacks from the tribes of the mainland; first from the Nga Pui, and afterwards from the Nga-te-Wakaua, in Wakkatane. Their pa being situated on an almost inaccessible rock of craggy lava, the enemy has always been obliged to retreat. The last attack was made in the night, but the inhabitants were on their guard, and allowed the enemy to come to the base of the rock on which the pa stands, and then rolled down large boulders, by which many of the attacking party were crushed; the rest retreated. They related this the following morning to a missionary, and, on being asked to show the marks of the blood on the rocks, they answered, "Our women have licked it off!" The savage, passionate and furious with the feeling of revenge, slaughtering and devouring his enemy and drinking his blood, is no longer the same being as when cultivating his fields in peace; and it would be as unjust to estimate his general character by his actions in these moments of unrestrained passion,

as to judge of Europeans by the excesses of an excited soldiery or an infuriated mob. If we were to be judged by the conduct of our countrymen in the South Seas, who, unprovoked, have not only frequently murdered the innocent by tens and twenties, but, what is still worse, have fostered the passions of the natives against each other in every possible manner, what a picture would be given of our civilization! The history of the discovery of the islands of the South Seas is one continued series of bloodshed and aggression; and in our intercourse with the New Zealanders it might easily be proved that, in nine out of ten cases in which there has been a conflict between them and Europeans, the fault was on the side of the latter, not even excepting the case of the otherwise humane and benevolent Captain Cook, who shot natives in order to make himself acquainted with their race. If one were to reckon up the crimes and gratuitous cruelties (not including, of course, the unhappy but involuntary consequences of our intercourse) which civilized men have committed against the savage, the balance of humanity, and of other virtues too, would probably be found on the side of the latter. I am acquainted with authentic facts relative to occurrences in many of the South Sea Islands, several of them related to me by the perpetrators themselves, which make the blood boil, and which are only equalled by the treatment of the American Indians as related by Las Cases.

Their mode of carrying on war by surprise and stratagem has naturally made the tribes fearful and suspicious, and has proved the greatest hinderance to the occupations of peaceful industry. Tribes have been broken up, villages deserted, cultivation neglected; and it is only now, after complete exhaustion, that the heavy wounds inflicted since the time when E' Ongi first exchanged for muskets in Sydney the ploughshares which he had received in England begin to cicatrize, and the people to throw off that state of suspicion and alarm in which the perpetual hostility of their neighbours had placed them; and that a field is at length opened for a government, such as perhaps never existed before, to reclaim them to civilization.

How far the fear of being surprised by their enemies was carried, will be proved by the custom, very common in a pa, or with a travelling party, of beating the pahu, a canoe-shaped piece of wood about twelve feet long, and suspended by two strings, the hollow dim of which sounded far and wide through the stillness of midnight, and was intended to let an approaching party know that they were on the alert. But many a pa has been taken by surprise, and many a party has been cut off, from neglecting any kind of caution.

One of their most favourite systems of warfare is to get the enemy into their power by cunning. The tribes of Rotu-rua and Waikato were for a long time involved in a war which originated in

an act of treachery. A chief of the Waikato paid a visit to a pa in Rotu-rua, where he had some relations; an old man in that pa, who had quarrelled with one of the Waikato many years before, and wished to involve his people in a war with them, received the chief with great apparent friendship, but told his son to kill him treacherously from behind, when he was in the act of making the customary salutation. The son did so, and a long and bloody war was the consequence.

The Rotu-rua are now the most belligerent tribe in the island, and are at war with all their neighbours. The cause of a long war between them and the Nga-pui was an act similar to that above related. A party of thirty Nga-pui came on a visit to the island of Mokoia in the lake of Rotu-rua; they were hospitably received, but their doom was already sealed. After feasting, the islanders joined them in singing a war-song, it having been previously arranged that at the second repetition of the chorus they should kill all their guests: this was done, and all the Nga-pui were butchered, with the exception of two who escaped in a canoe. This act of treachery was, however, severely punished: E' Ongi came down from the Bay of Islands, dragged his canoes overland into the lake of Rotu-rua, killed a great number of the murderers, and carried away about sixty of their children into slavery.

It is well known that the New Zealanders have

a custom of preserving in a peculiar manner the heads of their slaughtered enemies. After the brain has been taken out (and eaten), the head is slowly steamed over hot stones, the exudating humidity is wiped off, and this process is continued till the head becomes mummified, in which state it can be preserved for a long time; these heads are called *moko-mokai.* In returning home from a war excursion the victors carry them on the taiahas, a sort of pike, and afterwards plant them upon the fences around their houses. In singing the Pihe, or funeral ode, these trophies are elevated on sticks at the concluding chorus.

Formerly these heads formed a speculative sort of commerce with the Sydney traders, but now they have become very scarce; I myself have seen them only on one occasion in the interior.

CHAPTER IX.

How to legislate for the Natives of New Zealand?

A FEELING of regret is, I believe, very generally excited amongst thinking men, when they observe how little benefit has resulted to barbarous tribes from their intercourse with the people of civilized nations. Not only does the bodily frame of the savage lose its health and manly beauty, his mind its instinctive acuteness and primitive resources, but, either by the more violent means of wholesale murder, or gradually, as if acted upon by a slow poison, the races diminish in numerical strength, until they cease to exist as nations or tribes. The philosopher in his study speculates on the causes of the disappearance of certain kinds of animals, by changes which have taken place in the physical condition of the globe, whether in the earliest or more recent periods. It is well known that, besides one division of natural history embracing the subject of living animals and plants, there exists another relating to those which are extinct, and for the investigation of which their fossil remains furnish us with materials; but it is not so generally known that we have proofs of similar extinctions

continually going on, even down to the present times. In some cases the extermination of a species of animals seems to be connected with a plan of nature, which man can neither frustrate nor comprehend. The Apterix australis, which is deficient in what affords to a bird its principal protection—wings—and which, from laying but one egg in a season, does not multiply sufficiently to make up for the loss, could not resist the effects resulting from the introduction of the dog into New Zealand, and is now very nearly extinct. Another bird, the kakapo, which, judging from some feathers which I obtained, must have been a large and beautiful coocoo (Centropus), has not been seen for many years; indeed, it is only the oldest natives who have ever seen it; and they say that the cats which the Europeans brought into the island have destroyed this bird, which used to roost on the lower branches of trees. In other cases, when man has been aware of such an extinction going on, either absolutely or in a certain locality, and when his interest has been roused, he has succeeded in counteracting the process, or at least in retarding it. Thus the Bos urus, a large and powerful animal, which in the times of Tacitus lived in large herds in the countries inhabited by the Germanic and Sclavonic nations, was nearly exterminated in the beginning of this century, and all that remained were about 500 head in a forest in Lithuania. Protection was then afforded to these

animals, the destruction was stayed, and their numbers have again increased. In these cases it has generally been the introduction of different species of animals or of man, and the physical changes thence resulting, that have occasioned the extermination of certain species which were unable to resist their effects. But man, I believe, does not stand in this position. All our researches into his history lead us to conclude that the races are not different in their origin, and forbid the idea of inferiority, and of the necessity of one race being superseded by another. I am of opinion that man, in his desires, passions, and intellectual faculties, is the same, whatever be the colour of his skin; that mankind forms a great whole, in which the different races are the radii from a common centre; and that the differences which we observe are due to peculiar circumstances which have developed certain qualities of body and mind. Man, even in the state of barbarism in which the Polynesian nations remain, is superior in many respects to a large proportion of the population of Europe. That he gives way before the European, and is gradually exterminated, whilst it shows our superiority in some points, shows also our deficiency in the arts of civilization and moral government, which disables us from uniting his savage simplicity and his virtues to what our state of society might offer to improve his condition, and which causes him merely to taste what is bitter in civilized life. But this by

no means shows his inferiority: the lion that tears the deer into pieces is not therefore made of nobler material. We, who with "firewater," with the musket, and disease, war against the unoffending tribes of coloured men, have no right to talk of their inferiority, but should rather perceive a deficiency in our own state of civilization.

The subject of preserving the natives from extermination by the spreading of colonization has been the study of many excellent men; perhaps it has been thought more difficult than it actually is. If we dismiss the belief that there is something in their physical configuration or mental disposition to prevent their continuance when in contact with Europeans, or that there is any natural necessity for their giving way to another race, and if we are inclined to exercise what we profess by our laws and our religion, I see no difficulty in legislating for the different people amongst whom colonies have been established, although the minutiæ of a legislative design must always be modified according to the different races. I think there can be little difference of opinion as to the general principles; but to adapt them to a particular country must be the result of a knowledge of the principal causes of the decay of the natives in that country. In the following pages I shall merely speak of the natives of New Zealand, and attempt to show how that fate can be averted which, in the opinion of many, seems inevitably to await them.

There are already reasons for fearing an approaching conflict between the natives and the colonists, if the latter continue to be placed upon land belonging to the former, and for the peaceful and lawful acquisition of which no attempt even has been made. Up to the present time the energies of the New Zealanders to defend their rights have not been roused, and they have merely protested against the injustice; but, if left unprotected, the multitudes of Europeans pouring into their country will not intimidate them—they will rather fill them with suspicion, stimulate them to exertion, and convert them into open foes. And let not such an enemy be despised: the New Zealander is no coward; he can live in his impenetrable forests, where no European can follow him; he can cut off all chance of colonization, especially if necessity teaches the tribes to forget their own dissensions and to be strong by union.

And yet, of all the nations of the Polynesian race, the New Zealanders show the readiest disposition for assuming in a high degree that civilization which must be the link to connect them with the European colonists, and ultimately to amalgamate them.

This disposition is especially the result of the nature of their country. If in the islands situated between the tropics Nature has been profuse in her gifts, yielding spontaneously, or with little exertion on the part of man, all the necessaries of life,

man has at the same time become there more effeminate, and less inclined to great bodily or mental exertion. Where the climate is so genial, clothes are superfluous, and houses of a complicated construction are not wanted. Agriculture—that corner-stone of an advanced state of civilization—remains in its infancy; and the cattle, roaming at large, destroy the young cocoa-nut and bread-fruit trees. The milk of the cocoa-nut serves the natives instead of that of the cow; bread-fruit, bananas, yams, and taro, are all highly farinaceous, and take the place of the cerealia of Europe. The acquaintance with European luxuries, and the creation of artificial wants, have not made these islanders healthier or happier than when they lived upon the bounties of Nature.

How different is the case with the natives of New Zealand! Their country produces spontaneously scarcely any indigenous articles of food; all these they have to plant, with much labour: their climate is too severe to allow of their dispensing with clothes or with substantially constructed houses, to obtain both of which they are obliged to exercise their mental and bodily faculties; and they have, therefore, become agriculturists, with fixed habitations. They are not, indeed, as cleanly as the natives of the favoured islands to the north, but that is a consequence of their climate and their poverty. If the first contact with Europeans produced an injurious effect upon their health, in consequence of the entire change

in their food and mode of living, every succeeding step is a gain to them; every advance in the knowledge of our system of husbandry and of our manufactures increases their bodily welfare; every mental acquirement gratifies their ardent desire for information. The division into separate castes, which we find more or less in the Polynesian nations, as derived from Asia, is very indistinct in New Zealand, where there is more of the shadow of it than of the reality; and this circumstance will facilitate their amalgamation with Europeans upon the broad principle of equality. Their family connexions—that first foundation of social life—that first and strongest link in the chain which binds men into a community have with them a powerful influence. Among them also woman is on an equality with man, and enjoys the influence due to her position. The New Zealander has excellent reasoning powers; he has no deeply-rooted prejudices nor superstitions, although fond of contemplation. Formerly these people were very warlike, but they are now inclined to peace, and the greater part of them are Christians; they are friends of the Europeans, and particularly of the English, and have become reconciled to their taking possession of the country.

In consequence of the interest which the natives excited, Her Majesty's Government, in making New Zealand a British colony, acknowledged it as a prominent object to protect the native population in

their inalienable rights. His Excellency the Lieutenant-Governor was instructed to acquire the sovereignty from the native chiefs by means of treaty. This was done with a few tribes in the northern parts of the island, and with some individuals in the southern; but circumstances made it afterwards necessary, without consulting the wishes of the inhabitants, to assume at once the sovereignty over the three islands. This was a mere formal step to prevent other nations, or individuals, or bodies, from acquiring in any way sovereign rights. It could not imply any duties to be performed by the natives, nor any sacrifices to be made by them, before they had become fully acquainted with the duties of a citizen, and were able to participate in the benefits of the new organization. The measure was also unavoidable, for, the numerous tribes being perfectly independent of each other, it would otherwise have been necessary to send a commission over the whole country to acquire their consent. But, even in the case of a single tribe, the chief has no authority to give away what he does not himself individually possess; each of its members is the sovereign possessor of his own plot of ground, and to have the consent of all would have amounted nearly to an impossibility.

A far more important question for the Administration to settle is that of the territorial rights of the natives. I have shown that they are perfectly

aware that they possess such rights. They disposed several years ago of the larger part of the islands to Europeans, and they acknowledge the titles of those who have purchased from them. It has been said that the natives are now strangers on the soil, that they have sold all their land, and that nothing remains to them. This is not quite the case. Well acquainted with the nature of their country and the capabilities of the soil in the different districts, they have generally retained such parts as were best suited for cultivation; but in some instances they have not made any such reserve. According to European law, the new proprietor would in these cases be entitled to remove the native inhabitants from their land; such, however, can never be allowed in New Zealand, and this point calls for the special interference of Government. The deeds of purchase have almost always been written in a foreign language and in a vague form, and the purchases were often conducted without a proper interpreter being present. Where the natives had made no particular reserve for themselves, the land was sold by them with the implied understanding that they should continue to cultivate the ground which they and their forefathers had occupied from time immemorial; it never entered into their minds that they could be compelled to leave it and to retire to the mountains. There was, perhaps, an understanding between the parties that the seller should not be driven off by the buyer; but this was

verbal only, and not recorded in the written document. It would indeed be sad were the native obliged to trust to humanity, where insatiable and grasping interest is his opponent, and where the land has gone through ten different hands since the first purchaser, who perhaps bought it for a hundred pipes, and where not one of the buyers ever thought of occupying it. In transferring land to Europeans the natives had no further idea of the nature of the transaction than that they gave the purchaser permission to make use of a certain district. They wanted Europeans amongst them; and it was beyond their comprehension that one man should buy for another, who lived 15,000 miles off, a million of acres, and that this latter should never come to the country, or bestow upon the sellers those benefits which they justly expected.

The most vital point in regard to the native inhabitants, where they occupy part of claimed land, and are inclined to retain it, is that the extent of such disputed land should be fixed by legal titles and boundaries, and that they should be protected in the possession of it against the cupidity of the Europeans.

Her Majesty's Land Commissioners, in deciding questions according to the letter of the deeds, where the native sellers do not dispute the legality of the title, cannot be aware of the hardship and injustice which in some cases they will entail upon native tribes. I will give one instance. An

emancipated convict from Sydney bought from the natives a piece of land in one of the northern harbours of the island some ten years ago, and settled there. The natives continued to cultivate the best part of the land, which was not of very great extent; but the man sold the land to another European, with whom I visited the district when he went to take possession of his property. The natives acknowledged that the land had been fairly purchased, and declared their willingness to give up what they had not cultivated, but said that they had no other place to go to, and therefore begged to retain their cultivated ground. Now the commissioners, who will arrange this matter without visiting the spot, will probably decide the case in favour of the European. The latter told me that he would wait for this decision, and then turn the natives off!

The New Zealand Company has cut the Gordian knot of native territorial rights by reserving to them a tenth, and afterwards an eleventh, part of all country and town sections which were sold. This plan, as regards the town allotments, was certainly very judicious and expedient, as the best means to procure a sufficient fund to be applied to the expenses of protecting and civilizing the natives. It was, however, an error to believe that they would at once occupy their town allotments, and would live in one community with the Europeans. It may be that single individuals will do so, but it will never be the case with the majority. What

attractions can town-life have for them? Being unaccustomed and unwilling to drag on a life of labour and exercise, the native has no means of procuring in a town that which is necessary to enable him to equal even the lowest of our labourers in comfort and appearance. The chief, who thinks himself equal in station and importance to any gentleman, will not consent to send his son to the shoemaker, or tailor, or carpenter; and he would feel himself degraded if he should continue to live amongst enterprising European mechanics. It is true that some New Zealanders have learned a trade, that others have become domestic servants, and that still more have taken to a sea-faring life; but, generally speaking, they have the best chance of being preserved as a nation, and of becoming civilized, by following their own inclination, and becoming landed proprietors or peasants. Since Europeans have inhabited the island, that is, ever since the colony has been established, the natives have not only provided them with food, but have also supplied more than 150 vessels annually, and have freighted smaller vessels for New South Wales with pork, maize, and potatoes. They have increased their cultivations in proportion as emigrants have flocked to their shores, and they are wise enough to perceive that by these means they can procure what they want, and be independent of the Europeans, without sacrificing their nationality. They would especially be able to do this if they were

supplied with the capital resulting from the sales of their town allotments, so as to become proprietors of live-stock. The cutting and squaring of timber, and the preparation of flax, are not contrary to their disposition, and I include these employments among the resources of a peasant.

I have always observed that the natives who hover about the settlements of Europeans are far inferior to those in the country: they are not only more unhealthy, but also become an ill-conditioned compound of the dandy, beggar, and labourer.

Distilled spirits, being in most extensive use in all the Australian colonies, and being, in fact, the chief source of the public revenue, have not failed to corrupt, mentally and bodily, the natives, as well as the European settler.

With regard to the above-mentioned arrangement, of reserving to the natives the tenth or eleventh part of the country lands, I do not mean to assert that that quantity of land is insufficient; on the contrary, it is more than is in any respect required for the present or for future generations. The point upon which I would insist is this, that they will not occupy the reserved land. They have their favourite places, generally not very available to Europeans. What an injustice would be committed if we were to take from them the land which they occupy, and which they have cleared, and were to restrict them to that portion which has fallen to them by a lottery in London, and thus

perhaps to separate a tribe from the spot where they were born, where they have hitherto dwelt, and where they have buried their kindred! It must be at once obvious that, as a general principle, this plan of reserves is impracticable. If it were carried into execution with regard to all the land in New Zealand, the native share alone would be 5,000,000 acres—a quantity vastly greater than is wanted for a population, at the highest, of 115,000 souls.

To consult, therefore, not only the wishes of the tribes as to the place, but also their interest as to the quantity of land which is deemed sufficient for each of them, and to acknowledge their titles to such land, are measures which seem to result immediately from the nature of the circumstances, and should precede any adjudication of land to European claimants, or any further acquisition of it on the part of government. The natives form small tribes all over the country. It is in vain to expect that two tribes or more will ever amalgamate into one; but there is no doubt that, if each tribe is left in the possession of its own ground, the aborigines will more effectually become mixed with the Europeans than if there were larger native communities.

To carry this measure into effect it is necessary that the approximate population of each tribe should be ascertained; that it should be explained to them that they are at liberty to choose any spot which they may prefer, and that the rest is either given to the individuals to whom they have sold it, if the

claims of the latter are found consistent with justice, or that it will return to them, and that they may sell it to government.

With regard to the quantity of land, it will be the duty of the commissioner to procure them a sufficiency; and as to what constitutes a sufficiency, I think that ten acres of arable land for *each* individual of the tribe, man, woman, or child, chief or slave, is ample. New Zealand is not adapted for pasture, but for agriculture; and, being a mountainous country, the quantity above mentioned will be very valuable. When the question of providing for the children of the missionaries was brought before the committee of the Church Missionary Society in London, two hundred acres for each child was thought to be a liberal allowance. It must, however, be observed that, in a country where there is such a great difference in the value of land, and where only cultivable land is valuable, as there is no natural pasturage, ten acres of *arable* land must be regarded as sufficient for all reasonable wants of an individual. On the other hand, if that quantity is not thought sufficient for the children of a missionary, who have no claims to the land, I should assert that it is not sufficient for a native, there being no reasonable ground for making a difference between them. As many of the natives will leave their tribe, and seek a livelihood amongst the Europeans, those who remain will benefit by their departure, as, according to the present established

custom, such property, when abandoned by individuals, belongs to the tribe. It is, however, obvious that the commissioner of the native reserves must act in most cases according to circumstances.

Taking the population of both islands at 114,890 souls, the quantity of land which would have to be secured to them, allowing, as proposed, ten acres for each, would amount to 1,148,900 acres; and its distribution, according to the numbers in each tribe, would be as follows:—

Tribes.	Souls.	Land in Acres.
Rarewa	8,000	80,000
Nga-pui	12,000	120,000
Ngu-te-whatua	800	8,000
Nga-te-paoa	5,000	50,000
Waikato	24,000	240,000
Nga-te-awa (*a*)	5,490	54,900
Nga-te-awa (*b*)	8,600	86,000
Nga-te-wakaua	10,000	100,000
Nga-te-tuaretoa	3,200	32,000
Nga-te-raukaua	600	6,000
Nga-te-kahohunu	36,000	360,000
Rangitane	1,200	12,000
Total	114,890	1,148,900

With regard to the reservation of town allotments, I am of opinion that it would be much better if, instead of doing so, a certain sum from the proceeds of sales of town and country land were appropriated to the native population. It will make the duties of the commissioner too complicated if the allotments themselves are reserved, and will lead to controversies between him and the municipality,

particularly in cases where a native reserve becomes desirable to the local administration, or for government purposes—an instance of which has already occurred. It is far better to treat with the natives for the purchase of their right in such a spot at once, than to have afterwards the disgusting spectacle of seeing the land, inch by inch, come by indirect means into the hands of the Europeans.

II. Her Majesty's ministers having decided that government should have the first right of purchasing the remaining land from the natives, there is the best possible opportunity for giving them in exchange for it such articles as will be of permanent and increasing value to them, and will raise their condition as peasants. In almost all the purchases of land which have been made by private individuals, the purchase-money consisted of guns, gunpowder, lead, blankets, tobacco, and pipes; and in several purchases which were made by government, flour and blankets formed the greater part of the payment. All these articles lose their value in a very short time, and are not of much advantage to the natives, as they can procure them by barter for their produce. Live-stock and agricultural implements are now the articles in greatest request, and, indeed, the most essential to their welfare. It would be expected that, having so many missionary establishments amongst them, they would already be in possession of stock; but this, except in one or two instances, is not the case; and the only way in

which they will ever obtain it is, by a liberal payment for their land in stock, which can be very cheaply imported from South America, and in cattle from Sydney, if the prices at the latter place continue as low as they are now.

III. As a great many unions have taken place between Europeans and native women, and a number of half-caste children exist, whose mothers have often received a quantity of land as a dowry from their fathers, or as being their property by birthright, such land should remain the property of the mother and children.

The number of half-caste children exceeds 400 on the islands: and connections between Europeans and native women are generally fruitful.

Of all measures which could be proposed for the benefit of the aboriginal population, the most important is to leave them undisturbed in the possession of their old cultivated grounds, and in the enjoyment of their own manners and customs, as I have above recommended. The sudden exchange of their own habits of life for ours has always been followed by the result which might naturally have been expected, viz. their quick return to their kindred and their old habits. Placed amongst a European colonial community, a native, when he ceases to be an object of curiosity to us, is little regarded, unless he gives us his aid as our servant; and even as such he often finds himself curtailed in the recompense of his labour. He is soon made

sensible of the differences of rank, and perceives that he is not treated as one who is made of the same flesh and blood as his master. Of all the better enjoyments of civilized life he is deprived, as in colonial society every one gives up his mind solely to the acquisition of money. In the lower orders, with whom he comes in contact, he can perceive nothing desirable, nothing to prevent his regretting that independence which he enjoyed in his own home, and from the fruits of his own land: he is expected to forget his language; in fact, all the sacrifices are on his side. In his own village, on the contrary, he lives in the midst of his kindred and is respected; nor are his means of subsistence so precarious as amongst the colonists; he is convinced that what he grows, and the manner in which he grows it, are the fittest for him, and the best adapted to his means, when compared with what he sees the Europeans doing, with all their vaunted intellect, as they have not the advantage of knowing, as he does, the nature of the soil and the climate of the country: and thus he will in time adopt what is desirable in his circumstances; he will by degrees be taught the value of civilization, and be able to appreciate its manifold advantages, without entailing on himself its miseries only.

IV. The internal division of such native reserves should be left to the tribe itself. I am well aware that there exist differences of rank amongst them,

and that all the individuals of a tribe have not equal claims to its property. This, however, is no objection to the arrangement which I suggest. The tribes are small, their constitution nearly patriarchal: all who belong to one family work in common; and it seems to be advisable not to interfere with this. Wars having ceased, slavery will wear out in time; any interference in the latter respect would not be properly appreciated, either by the masters or by the slaves. The latter are now generally seeking their fortunes amongst the Europeans, in consideration of giving their master a part of their earnings, in return for which they are fed, and participate in the resources of the tribe. When the old generation dies off, this state of dependence will cease. When members of a tribe die without leaving heirs, the property should belong to the rest of the tribe.

V. There are, however, some cases in New Zealand in which the interference of the commissioner is required. These are, for instance, when a tribe has been conquered by another, and has been allowed to remain on the land, or has had some other place given it to inhabit. According to native customs, they have no right to the place in which they live. In such cases, a place of habitation and their freedom should be secured to them by treaty or by purchase from the conquerors, and the latter should be made aware that they must give up all pretensions to authority over their former foes, and

that henceforth the government will defend their rights.

VI. The administration of justice within the limits of the tribe should be left to the natives. Crimes are very uncommon, although murders, resulting from superstition, sometimes happen. It is clear that instruction as to the deep guilt of this act, and an intimation that it is contrary to the laws of civilized nations, are the best means to prevent it in future. And I can bear witness that it requires very little labour to convince them of the enormity of this practice, and to make them discontinue it.

VII. To invest formally, and in an impressive manner, the principal men of a tribe with a certain degree of authority, to show these people that we regard them as capable of becoming civil functionaries, and to connect gradually the native administration of justice with the law of the country, seem to be the next steps to civilization. Each of these native functionaries should act as a magistrate in his own tribe, or as a constable in regard to European colonists, denouncing their aggressions to the proper authorities, securing runaways, and delivering them up for trial. Several instances have occurred in which natives have of their own accord secured runaway prisoners, and have brought them to the towns. In such cases, the usual reward should be given to the captors, and it should not be pleaded, as I have known it done, that a great benefit would be conferred upon them by retak-

ing a prisoner and clearing their country of bad characters.

The native constable, or magistrate, who would thus be established in every tribe, must be paid; and it must be made his interest to further the views of government. The principal object in making the appointments should be, to show the natives that we treat them as we do Europeans. By thus manifesting that we believe them capable of fulfilling the duties of their commissions, we give to their self-esteem and to their sense of dignity that stimulus which renders them subservient to ulterior views for their own improvement. I would also recommend that a dwelling should be erected for the native magistrate in the principal village. I would furnish that dwelling with some of our domestic comforts, and by this means make the natives acquire a taste for the rest. A colony is established; all the Europeans soon have furnished and comfortable houses. In the neighbourhood lives a native tribe in slovenly huts; they have relinquished their own solid architecture, and have no means of competing with the Europeans. They continue to live in the old way, wandering from one patch of cultivated land to another, and constantly changing their place of abode. But if the chief, whose civil office will now add to his importance, is encouraged to build himself a house on his reserved ground, perhaps in an improved native style, a point of centralization will

be given, the foundation-stone of a native village laid, around which the rest of the tribe will assemble, and under proper guidance will improve the roads and the agricultural capabilities of the surrounding country. It is very obvious that the colony at large would greatly gain by such an arrangement.

It might be objected that the missionary-house and church already form this central point of attraction; but these settlements in only a few cases are situated in places where the natives generally assemble and cultivate the land. Where they have been established in the midst of a native agricultural district, as for instance in Kaitaia, the improvement of the surrounding country and of the natives themselves strikes the observer at once.

VIII. The relations of the several tribes to each other should also occupy the attention of the commissioner. There are still some old differences between tribes, and several battles took place during my stay in New Zealand. It must, however, be observed, that a great number of the inhabitants of the islands are now Christians, and that the first result of this has been to abolish aggressory wars. In such a case the only steps which the commissioners could take would be to go immediately amongst the contending parties and dissuade them from hostile proceedings; to prevent these skirmishes by force would not always be in the power of government, even if it were advisable to do so.

IX. It has often occurred to me that the advantages which would accrue to a new colony by a proper direction of the labour of a population of 114,890 souls has not been sufficiently considered. If work of any description is to be done, the making of roads and wharfs, the felling of timber, clearing of ground, and so on, the authorities will not take the trouble of superintending its execution by the natives; and the latter on their part are very cautious in taking contracts, and will only trust those parties who have gained their confidence: the principal cause of this is, that they are always expected to do the work at a very low rate of remuneration, in comparison to the high wages which are paid to Europeans, and that in some cases procrastination, if not deficiency, of payment has taken place. When once the confidence of the natives in such engagements is lost, it is very difficult to re-establish it. In New Zealand, where there is neither slave nor convict labour, and at the same time a great scarcity of free labour, the rapidity of its progress as a colony will in a very important degree depend upon the natives finding it their interest to exert themselves. I have seen them work very hard where they had this stimulus, or where they were otherwise well managed. In some instances in which timber was to be brought down from the sides of steep ravines, and along mountain-streams, where Europeans found the task impracticable, an equal number of natives easily accomplished it.

Their powerful frames, their indifference to wet, and their habit of labouring unclothed, renders them, if once roused to exertion, particularly suited to such kind of work. If the tribe nearest the place where the work is to be done is unwilling to assist, it has often happened that a very distant tribe has engaged to perform it, and this has created no feeling of envy. In all cases, therefore, where public works suited to their powers are to be executed, an offer should be made to the natives on terms similar to those offered to Europeans; the nature of their engagement should be explained to them, and a written agreement drawn out. As it is probably intended to establish settlements in many different parts of the island, it would be advisable to establish the system of employing the natives some time before the scheme is put into execution, as this will not only facilitate the subsequent arrangements, but materially diminish the price of labour, and will, in fact, often be the only way to have works executed at all.

X. I believe that, even in their present state, the natives of New Zealand are well qualified to enjoy all the personal rights of British subjects. They are trustworthy when called upon to give evidence in public, as was fully shown in their depositions before the court for examining into land claims; and I believe they might with advantage be admitted into the land and sea service. Formerly many hundred natives served in British

ships, especially in whaling-vessels and in the pilot-boats of Hobart Town and Sydney. But of late they have become very unwilling to serve, on account of the bad and humiliating treatment which they have received from the Europeans. In Her Majesty's forces this would not be the case: on account of the discipline which is kept up amongst soldiers, they are great favourites with the natives. The commissioner should inform them that, according to the laws, they will enjoy the same civil rights as British subjects, explaining to them the duties of such situations, and offering his assistance in procuring for them full participation in those rights.

XI. I have elsewhere mentioned the changes that have taken place in the physical condition of the natives since they have come in contact with Europeans. I have traced this effect to that alteration in their mode of living which their acquaintance with new kinds of food and clothing, and their altered occupations, have occasioned. I have seen many natives fall in the prime of life victims to diseases which, by early attention, could have been cured or averted. A surgeon was formerly employed by the Church Mission, but for the last few years his duties have been discontinued. The Church Missionary Society supplies medicines to its members, and there is much willingness amongst the missionaries to assist the natives. But everybody knows how much mischief is done by such an unprofessional system of "dispensing,

bleeding, and blistering;" and besides, assistance is always refused if there is anything sexual in the disease. On the other hand, it is not medicine alone that is wanted, but advice and dietetical measures, with a few simples; and in a great many cases a medical man alone is able to form a correct judgment. In order to provide this aid for the natives, it would perhaps be advisable that the commissioners for the different provinces should be individuals having some degree of medical knowledge, that they should direct their attention to the state of health of the aborigines, that they should communicate to government a quarterly statement of the health of those intrusted to their care, and that they should issue a printed circular to all the natives of the district, informing them that they can obtain help on application.

To insure to the aboriginal inhabitants the means of livelihood, to protect them in the possession of their property, not merely by the letter, but by the spirit and most scrupulous application of the laws, to place them in all civil rights on a footing of equality with the Europeans, are no doubt among the first and most essential duties of the legislature. But, in a new and prominent effort of European enterprise, as the colonization of New Zealand will be, civilization ought likewise to show its usefulness by developing the slumbering faculties of a native population through instruction, and by rendering them gradually capable of participating

in our arts and sciences. And here I am naturally led to speak of the exertions of the missionaries. There are at the present moment missions of three different sects in New Zealand—of the Church of England, of the Wesleyans, and of the Roman Catholics. The first, which is the oldest, and was established by a very excellent and pious man, the Rev. Samuel Marsden, in 1814, consists of the following stations :—

Stations of the Church Missionary Society in New Zealand.

	Names.	Clergymen.	Catechists.
1	Kaitaia	..	2
2	Wangaroa	..	1
	Bay of Islands.		
3	(*a*) Paihia . . .	1	..
4	(*b*) Tepuna . . .	..	1
5	(*c*) Kerikeri . . .	..	1
6	(*d*) Waikeri . . .	..	1
7	(*e*) Kororarika . .	1	..
8	Waimate	1	2
	Frith of the Thames.		
9	(*a*) Puriri . . .	..	1
10	(*b*) Maraetai . .	..	1
11	Tauranga	1	1
12	Roto-rua	..	1
13	Ohiwa	..	1
14	Turanga	1	..
15	Port Nicholson . .	..	1
16	Waikanahi	..	1
17	Manukao	..	1
18	Waikato	1	1
19	Waipa	..	1
	Total . .	6	18

There is also an inspector of the printing-office, who is one of the most useful members of the mission, and has an assistant.

The Wesleyan mission, whose members are all ordained clergymen, consists of the following stations:—

Wesleyan Missionary Stations.

	Names.	Clergymen.
1	Hokianga	1
2	Kaipara	1
3	Waingaroa . . .	1
4	Aotea	1
5	Kawia	1
6	Taranaki	1
7	Cloudy Bay . . .	1

This mission likewise employs a printer at the Mangungo press, Hokianga.

The Roman Catholic mission consists of a bishop and ten priests, one of whom is generally stationed at Wangaroa, one at Hokianga, one at the Bay of Islands, one at Tauranga, and one in the Southern Islands. In accordance, however, with the spirit of the Roman Catholic missionary system, they are generally without fixed places of abode; and the bishop, whose diocese extends over several archipelagos in the great ocean, is continually travelling from place to place, accompanied by priests.

There are, consequently, at the present moment forty-four missionaries employed in New Zealand; which, taking the population at 114,890 souls, gives one missionary for little more than 2500 natives. Their duties, however, are by no means equally distributed, as the places most remote from

the Bay of Islands have but lately been occupied by them; and many densely populated districts have no missionaries at all. The expenses of the establishments of the Church society amount to nearly 17,000*l.* annually.

If asked to point out the fruits of employing such a large body of teachers, I should, from my own personal experience, answer as follows:—

The exhaustion produced by sanguinary wars during many years, and the necessity imposed upon the natives, by the influx of Europeans, to accommodate themselves to certain changes, have prepared the field to receive the seeds of Christianity. The most powerful lever in the hands of the missionaries was the printing of a translation of the Gospel, the Catechisms, and a few tracts. They gave the natives a language, by communicating to them the art of reading and writing, and, as the latter possess a great taste for such occupations, this knowledge spread throughout the country by mutual instruction, even in places where no missionary had ever been, and many thus became acquainted with the precepts of Christianity. It is not at places where the greatest number of teachers is found that there are the best Christians: on the contrary, the missions were generally established near the chief harbours, and the natives of such places are the worst in the islands. Christianity has not failed to exercise its inherent soothing and pacifying influence; but the assertion is not quite correct that the mis-

siónaries have cleared the way for the settlement of Europeans, as in almost all cases they have been preceded by European adventurers, who dwelt in safety amongst the natives for many years before any missionary made his appearance. Their efficiency would undoubtedly have been greater if they had shared the adventurous spirit of the settlers, and had lived amongst the interior tribes, instead of dwelling many together on the coasts and in harbours, where so many things counteract their efforts.

The New Zealand mission having been first established as a trial of the so-called civilizing principle, many men were chosen who, although otherwise respectable, could not, from their limited education, and their somewhat low views of the apostolical character of their mission, be expected to dedicate themselves entirely to the business of their call. The consequence has been, that many of these older missionaries have become landed proprietors; and many, by other pursuits, such as banking, or trading with the produce of their gardens or stock, have become wealthy men. Their influence upon the native character would have been the same if they had been sent out and supported merely as colonists, and with no higher pretensions than their station of life entitled them to.

The acquisition of land by these individuals is the reason why the whole body has been so much abused, although the fault lay only with a few. It cannot be doubted that, in a country where each

strives to outdo his neighbour in the accumulation of worldly treasures, often setting aside all other considerations, the missionaries should have endeavoured to counteract this tendency, by confining themselves to their proper sphere as *civilizers* and instructors, especially as, in opposition to other Europeans, they professed themselves imbued with the highest Christian principles of humility and disinterestedness. They ought to have expected that to be seen foremost in mercantile pursuits would diminish their credit with the natives, and put a weapon into the hands of their adversaries. Nobody would have grudged them or their children the possession of as much land as they could possibly have required for their own use; but the belief prevalent in Europe, that the missionaries cultivate the chief part of the land which they possess, is very erroneous; I do not believe that more than sixty acres are in cultivation by missionaries or their sons in the whole of New Zealand; and as that country is not a pastoral, but purely an agricultural one, the quantity of land which they have claimed, as being requisite for the support of their families, is infinitely too large. Eleven missionaries, the only ones who had given in their claims to the land commissioners when I left New Zealand, demanded 96,219 acres! and four others had not yet submitted their claims, which I doubt not will be equally large. Some of these persons are now retiring on their property, and their sons have become

so independent as to refuse lucrative situations under government, for which, had they been properly educated, they would have been particularly qualified, as being masters of the native language.

I will insert here a list, which will show in what proportion the land thus claimed is distributed amongst the individuals in question.

Religion has been at all times the most effective civilizing power, and it evinces a gross ignorance of facts to deny that missions conducted according to pure exalted conceptions of the divine Author of Christianity are the best outposts of the intercourse of Europeans with uncivilized nations. The natives of New Zealand may fairly claim to be placed on an equality with the colonists as regards their religious wants. Many of the missionaries are excellent and disinterested men; and although only a few of them have had the advantage of a university education, they seem to be perfectly qualified for holy orders, and to officiate as clergymen.

The Wesleyan missionaries are not allowed to purchase land, but are restricted to an allotment sufficient for the wants of their families. Their success amongst the natives has been quite as great as that of their brethren of the Church of England.

The Catholics evince in New Zealand, as everywhere, the restless spirit of proselytism, and there results from this the singular spectacle of a lively controversy on religious points being carried on

TABLE of the Land claimed by Missionaries in New Zealand.

Number of the Case.	Name of the Missionary.	Extent in Acres.	When Purchased.	Amount of Purchase Money.
				£. s. d.
78	J. Davis, Waimate . .	5,000	Oct., 1839	40 0 0
163	Joseph Matthews . .	1,500	1835	20 0 0
163 (*a*)	Ditto . .	1,000	1839	60 0 0
164	Richard Matthews . .	3,000	May, 1839	73 0 0
222	Richard Taylor, in parte	..	Nov., 1839	312 0 0
243	William White . .	1	Jan., 1835	50 0 0
243 (*a*)	Ditto . .	150	1835	33 8 6
243 (*b*)	Ditto . .	2	1835	4 7 0
243 (*c*)	Ditto . .	1,000	Sept., 1835	117 6 0
243 (*d*)	Ditto . .	500	Dec., 1836	32 2 0
243 (*e*)	Ditto . .	250	Jan., 1833	15 0 0
243 (*f*)	Ditto . .	500	1839	51 18 0
243 (*g*)	Ditto . .	10,000	1839	450 0 0 in merchandise.
245	Henry Williams . .	1,000	Dec., 1833	42 6 0 in merchandise.
245 (*a*)	Ditto . .	3,000	Jan., 1835	231 16 0 cash and merchand.
245 (*b*)	Ditto . .	500	April, 1836	34 8 6
245 (*c*)	Ditto . .	4,000	1836	210 0 0
245 (*d*)	Ditto . .	500	May, 1838	48 19 6
245 (*e*)	Ditto . .	2,000	1839	279 19 0
248	William Williams . .	300	Dec., 1835	72 10 6
248 (*a*)	Ditto . .	400	1835	113 18 0
248 (*b*)	Ditto . .	20	Sept., 1836	8 14 6
248 (*c*)	Ditto . .	20	April, 1837	7 15 0
248 (*d*)	Ditto . .	100	July, 1838	29 4 6
248 (*e*)	Ditto . .	50	Oct., 1838	15 13 6
255	Charles Baker . . .	1,200	1836 & 1839	119 19 0
255 (*a*)	Ditto . . .	30	1835	28 4 4
255 (*b*)	Ditto . . .	5,000	1836	147 19 10
269	William Fairburn . .	400	1821	10 0 0
269 (*a*)	Ditto . .	40,000	Jan., 1836	400 0 0
273	James Kemp . . .	50	1834	not stated.
273 (*a*)	Ditto . .	6,000	1835	do.
273 (*b*)	Ditto . .	150	1836	do.
273 (*c*)	Ditto . .	2,500	1836	do.
273 (*d*)	Ditto . .	1,000	1836	do.
273 (*e*)	Ditto . .	100	1836	do.
273 (*f*)	Ditto . .	6	1838	do.
273 (*g*)	Ditto . .	70	1839	do.
273 (*h*)	Ditto . .	100	1833	44 0 0
274	John King . . .	3,000	1835	not stated.
274 (*a*)	Ditto . . .	1,500	1836	do.
274 (*b*)	Ditto . . .	500	1836	do.
274 (*c*)	Ditto . . .	not stated.	1834 & 1836	do.
	Total (11 individuals).	96,219	Total .	£3,102 9 8

Besides these claims, the missionaries Shepherd, Hamlin, Puckey, and the former missionary surgeon, Ford, claim large districts; so that the quantity of land, exclusive of that which has been bought by the Church and Wesleyan missions as bodies, does not amount to less than 130,000 acres.

amongst the Protestant and Catholic natives. The humble and disinterested manner of living of the priests, and the superior education which they have generally received, have procured them many friends both amongst Europeans and natives, and also many converts amongst the latter.

It probably is not to be expected that other branches of useful knowledge will be imparted to the natives by the missionaries, and in this case their knowledge of reading and writing places in the hands of native commissioners the best means of imparting instruction by the all-powerful press. The schoolmaster is not so much wanted in New Zealand as books, which travel through the country, and are read and understood by young and old, if they are written with a knowledge of the native capabilities, which, by the bye, are not to be estimated very low. For the composition or translation of such books the native language is perfectly sufficient, as it admits the formation of new words on a native basis. This has already been done to a great extent in the translation of the Scriptures. The commissioner should cause to be published not only all acts of government, but also information on English laws, books for children and for adults, and so on. Every one must be struck with the assiduity and perseverance with which mutual instruction is carried on amongst the natives; they will often sit for hours together criticising the meaning of a phrase in their books. In this man-

ner we can permit them to partake of the enjoyments and instructions of civilized life, without mixing them up with ourselves, where their pride and self-esteem must be often sorely offended.

As to what books ought to be printed, I think a judicious selection from the 'Penny Magazine' would be one of the best and cheapest provisions that could be made.

It has been asked whether it would not be very desirable to educate some youths—perhaps the sons of chiefs—in this country. I believe that such experiments never had any very good result. Our climate, and our artificial manner of living—so different from what the natives are accustomed to—are generally very injurious to their health; and, instead of contributing to their welfare, we render them miserable. This is the principal objection: but there is another; a man thus educated, if he do not possess a very superior understanding, could do no more good to his countrymen at large than a European, who has already these acquirements, and likewise a knowledge of the native language. With regard to the youths sent to England being selected from the sons of chiefs, I should say that, from the small difference which exists in the *rank* of the New Zealanders, it is very immaterial for ultimate usefulness whether any attention is paid in this country to the distinction between a chief and a slave. It has been the custom amongst missionaries to employ native catechists: these should

be encouraged, and be made the means of imparting knowledge to the children and youths. Many of these catechists are to be found who have grown up near the missionaries, and who are competent and willing to enter into every measure for the improvement of their countrymen.

The whole system of effectually protecting and gradually civilizing the natives of New Zealand may therefore be reduced to the following simple points :—

1. Security in their titles to the land which they occupy, provided such land is a sufficiency.

2. Purchase of their remaining land by payment in live-stock.

3. Security of the property of the children of Europeans by natives.

4. The internal arrangement of all the reserved landed property to be left to the natives themselves.

5. No purchases of such land by Europeans to be valid, nor under any condition to be occupied for government purposes.

6. Procuring by treaty or purchase a sufficiency of land for conquered tribes, who are henceforth to be under the protection of government.

7. The administration of justice within the limits of the tribe, and amongst themselves, to be left, *for the present*, to the natives.

8. Publishing a short code in their own language, which shall be simple enough to be in harmony with their rude state of society and their wants, but of

such a progressive character as to allow the gradual and complete introduction of English laws.

9. Investing the principal man of a tribe with a civil function – that of magistrate or constable.

10. Construction of a house for him in an improved native style.

11. Preventing collision between tribes, not by force, but by persuasion.

12. In employing and paying them for public works, the natives to be placed on equal terms with Europeans.

13. Their admittance into the navy and army.

14. Provision of medical aid for them.

15. Equality of the natives with Europeans regarding their religious wants, and the providing teachers for all the tribes.

16. The establishment of a printing-press in New Zealand, and a regular supply of small books in the native language.

The ruling spirit of English colonization is that of absolute individuality. It is unwilling in its contact with foreign nations to acknowledge any other system than its own, and labours to enforce on all who are under its control its own peculiar principles. This has been most destructive to the native races, as might be expected from the sudden and violent change which was demanded from them; and hence principally it is that no amalgamation has taken place between the aborigines of America, of Australia, or of Van Diemen's Land, and the Eng-

lish emigrants, but the original inhabitants have either disappeared or greatly decreased in number and natural vigour. The East Indies may perhaps be cited in disproof of this opinion, but they can scarcely be termed colonies in the true sense of the word. In our Asiatic possessions the number of Europeans is too small to effect extensive changes; the natives are possessed of a civilization and a religion of their own, which through ages have taken deep root, and, consequently, were not so easily affected by foreign influence; whilst at the same time, by a wise policy, our civil and religious institutions were never in any way *forced* upon them. To India, therefore, what I have said above does not apply.

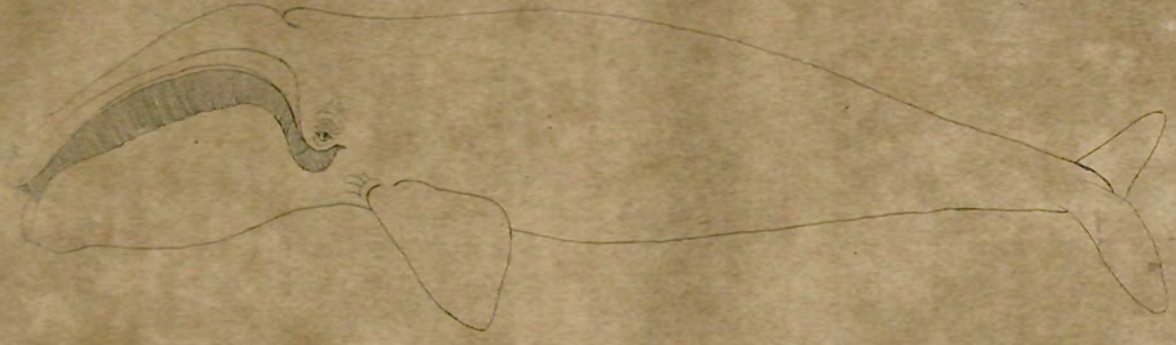
If in New Zealand a too violent change is introduced at once, if the natives are forced to live amongst the Europeans in towns, or if they are driven from their cultivated lands to others, their future prospects will be gloomy; if, on the contrary, a strong protective administration watches over their interests against the baneful selfishness of colonial schemers, if their intellect is judiciously improved by good and useful books,—then indeed I believe that it will be possible for them to continue in the midst of a prosperous and thriving colony, until in the course of time they become amalgamated with it.

The Abbé Raynal says, in his 'History of the Establishments and of the Commerce of the Euro-

peans in both Indies,' when speaking of the aborigines of Brazil, that *l'amour de la patrie* is an artificial sentiment peculiar to our state of society, and unknown to the man who lives in a state of nature. The French humanist would have found it difficult to define where, amongst the many nations inhabiting the earth, civilization ends and barbarism begins, or to prove that this feeling really decreases as we descend from the most highly civilized nations, as they are termed, to those which are less civilized. It seems to me that this assertion of the Abbé is contrary to all historical experience. I would say, on the contrary, that a man's love of his native land is much stronger in a state of nature than in an artificial society! Does not the savage desire to die on the spot where he has hunted, and to be buried in the same grave as his kindred? And does not the philosopher, on the other hand, smile at all this, and pride himself on his cosmopolitism? Did not the ancient Britons and Germans fight obstinately against all-subduing Rome out of love for their country? And does not the extirminating warfare which is carried on at this moment by a slave-holding republic against the Seminole Indians result from a violation of the territorial rights of the latter by intruding and reckless adventurers? But if in a native the love of his country is much stronger than in a colonist, if all his recollections, all that gives him strength to defend the soil of his fathers, are identified with

the land in which he was born, and which is as it were a part of himself; is it not a disgrace to our civilization to allow him to be oppressed by strangers, who have no interest in the country, no regard or attachment towards it, beyond its money value? If we deem ourselves a nobler race, why not act as the gardener does, who grafts upon the wild pear-tree a twig from a nobler stem, and so gives it the durability and higher qualities which he is anxious to propagate? The system of exterminating the original races is a gross and a fearful mistake in the management of modern English colonies. Not only have their traditions and remembrances died with them, which would supply the place of their history, and would relieve the insipid character of these purely trading communities, but the principle of stability and of patriotism has also been destroyed. The natives have universally showed a far nobler attachment not only to their country, but also to its European discoverers, and to the first colonists, than the imported race of shopkeepers, who only strive to dissolve the ties which should bind them to the land of their birth, and who pride themselves on their own ignorance regarding everything that belongs to the original inhabitants. The natives, properly controlled, would be a far better bulwark against the aggressions of other nations than the colonists themselves. And it is remarkable that those advantages are never taken into account which would ensue to the mother

country by a largely consuming native population fulfilling at once two of the grand objects of colonization—first, that of opening new markets for British manufactures; and secondly, which is still more important, converting in the course of a few years an island of savage tribes into an integral portion of Great Britain, emulous to resemble its parent land in wealth, happiness, strength, knowledge, civilization, and Christian virtues.



BALAENA ANTIPODARUM

Gray

FAUNA OF NEW ZEALAND.

MATERIALS TOWARDS A FAUNA OF NEW ZEALAND, AUCKLAND ISLAND, AND CHATHAM ISLANDS.

NOTES on the MATERIALS at present existing towards a FAUNA of NEW ZEALAND, by JOHN EDWARD GRAY, F.R.S., Keeper of the Zoological Collections in the British Museum.

NOTHING was known of the Natural Productions of New Zealand until Captain Cook's first voyage, in which he was accompanied by Mr. (afterwards Sir Joseph) Banks, Dr. Solander, and Mr. Sydney Parkinson, an artist of considerable merit, who was employed by Sir Joseph Banks to draw the specimens of animals and plants which were discovered during the voyage. The notes and drawings made by these gentlemen during this voyage contain many species found by them in the various parts of New Zealand at which the expedition touched.

Captain Cook, in his second voyage, was accompanied by John Reinhold Forster and his son George Forster. The latter of these gentlemen made drawings of a considerable number of animals observed during the voyage, many of them having been discovered in New Zealand.

The drawings made by Sydney Parkinson and George Forster, together with the manuscript notes of Dr. Solander, are with the Banksian Collection of Plants in the British Museum, and form part of the very extensive and magnificent collection of Natural History Drawings belonging to that institution.

Dr. Solander described the specimens as they were collected, consequently his notes are in geographical order; and one of the parts of his manuscript, entitled *Pisces Australiæ*, contains descriptions of 41 species of fish which he had observed on the coast of New Zealand.

The notes made by the Forsters, father and son, are now in the Library of the Royal Academy of Sciences at Berlin, and are in the course of publication entire by that body; the notes relative to the fish were printed in *J. G. Schneider's "Systema Ichthyologiæ, Iconibus* 110 *Illustratum. Berol.*, 1801."

These drawings, having been ever since the return of the travellers accessible to scientific persons of all countries, have been the means of making the animals discovered during these voyages well known to naturalists, and have become the authority on which numerous species have been described. A few of them, as the *poe bird* of New Zealand, were published in the plates attached to Captain Cook's Voyages.

The late venerable Dr. Latham, when engaged on his Synopsis of Birds, examined them, and described most of the species of birds they contained, and engraved a few of the figures; and these species have been taken up by Gmelin and others. Kuhl, in his 'Monograph of the Species of *Procellaria*,' founded most of his new species on these figures.

They afford the ichthyologist the only certain means of identifying the species derived by Schneider from Forster's Notes. Cuvier had them and the notes copied to assist him in composing his 'History of Fish;' and, last year, Dr. Richardson consulted both collections, and compared them together, and from this comparison presented to the British Association a 'Report of the Ichthyology of New Zealand,' to which he added a few new species from other sources, an abstract of which he has kindly furnished for this Appendix.

A considerable number of specimens were brought home by the naturalists of these expeditions. Some found their way into the Leverian Museum, but these have been scattered; and the greater number, doubtless, from the length

of time which has passed, and the imperfect method of preservation then used, have now perished. A few specimens of the fish, preserved in spirits, are in the collection of the British Museum, and a few birds and fish similarly preserved are in the collection of the College of Surgeons; but these have generally so lost their colour that they are of comparatively little use, except to point out any minute organic character that may have escaped the eye of the artist.

The collection of shells appears to have been numerous. Many of them remained in the hands of the late Mr. Humphreys, and were distributed a few years ago at the sale of his stock. This clever conchologist also notices many of them in his Catalogue of the Duchess of Portland's Collection, and in the Catalogue of the Calonne Collection. Martyn, the most beautiful conchological artist of his time, published three volumes of engraved imitations of his drawings, consisting almost entirely of the South Sea shells discovered by these expeditions; and his figures were copied by Chemnitz into his large and more extensively known work, and have been thus introduced into the scientific catalogues. Many of the species of Martyn's figures are from New Zealand.

The insects collected during these voyages were described from the specimens in the Banksian Cabinet by Fabricius, when he visited England, and are published in his different works.

From the time of Cook's voyages until within these last few years there appear to have been no collections received from that country, with one exception; for, in 1812 or 1813, Captain Barclay, of the ship Providence, brought home a bird which Dr. Shaw, in the last volume of the 'Naturalist's Miscellany,' described under the name of the *Southern Apteryx*, or *Apteryx Australis*. Many persons regarded this figure and description with doubt, but the specimen described by Dr. Shaw having at length found its way into the collection of the Earl of Derby, that liberal nobleman allowed it to be re-stuffed, and a second account of this bird appeared in the Transactions of the Zoological Society. Since that period several specimens have been received in London, and are known as the *Kiwi* of the natives.

Three of the recent French voyages of discovery have touched at New Zealand: M. Duperrey, in La Coquille, in 1824; M. Dumont D'Urville, in the Astrolabe, in 1827; and M. La Place, in La Favorite, in 1831.

In the year 1832, MM. Quoy and Gaimard, in their accounts of the animals collected during M. Dumont D'Urville's voyage round the world in the Astrolabe, described several birds and fish, many shells and soft animals, which they had observed and collected during their visit to New Zealand; but, unfortunately, several of the species described by these naturalists are the same as those that had before been described under other names by the naturalists who had consulted and used the collections resulting from Cook's Voyages, which is to be regretted, as causing a confusion in the nomenclature.

In 1835, on the return of the Rev. William Yate, he brought with him twenty-nine species of marine shells, among which were ten species which had not been before observed by either the naturalists who accompanied Captain Cook or M. D'Urville; and these were described by me in the Appendix to Mr. Yate's account of New Zealand. Since that period Mr. Busby has brought home two land helices, which I described in the 'Annals of Natural History.'

The French whalers who visit these islands are constantly sending zoological specimens to Paris. Some of the birds so collected have been described in Guérin's Revue de l' Zoologique, in the 'Annales des Sciences Naturelles;' Compt-rendue in the Académie des Sciences of Paris; and by M. Dubois, in the 'Bulletin des Sciences de Bruxelles.'

Within the last two or three years several collections of animals, especially birds, have been received in London; and from some brought by Dr. Dieffenbach, Mr. Gould has described a few in his magnificent work on the Birds of Australia.

Generally speaking, many of the birds and most of the fish known to inhabit New Zealand by the voyages of Cook and D'Urville, are as yet known only by figures and descriptions to the scientific collectors of England. Except an *Apteryx Australis* from the Earl of Derby, sixteen species

of birds received from Miss Rebecca Stone, twenty-nine species of shells received from Mr. Yate, about the same number from Mr. Busby, five species of reptiles, three species of fish, a few insects and crustacea, and fifty-eight species of shells brought home by Dr. Dieffenbach, and described in this appendix, we have no specimens from this country in the British Museum collection—the National Collection of the mother country, which should be the richest in the natural curiosities of its different colonies.

From these materials, assisted by my friend Dr. Richardson, and my assistants in the British Museum, Mr. G. R. Gray, Mr. E. Doubleday, and Mr. Adam White, the following list of species has been compiled; and to render it more complete, the descriptions of any new species that have occurred to us have been added.

J. E. GRAY.

British Museum, 15th August, 1842.

N.B. Since the above was written the British Museum has received a collection of shells presented by Dr. Stanger, the preserver of the remnant of the African expedition, a collection of insects and shells from Dr. Sinclair, thirty-eight specimens of birds collected by Dr. Dieffenbach, presented by the Directors of the New Zealand Company, together with three other species of fish collected by Dr. Dieffenbach, which had been sent to the College of Surgeons, but have been transferred to the Museum by Mr. Owen.

I.—List of Mammalia hitherto recorded as found in New Zealand, by John Edward Gray, F.R.S., &c.

The physiognomy of the natives has been figured by the various navigators who have visited the Island, and more lately by Quoy and Gaimard.—Voy. Astrolab. t. 1, f. 1, 2. *Homo sapiens, var. Novæ Zelandiæ.*

As yet no terrestrial beast, except bats, has been found wild in these Islands, nor do any appear to be known to the natives.

Fam. Vespertilionidæ.

1. *Vespertilio tuberculatus. G. Forster.* Icon. ined., n. 1.

Yellowish brown; ears small, rounded.

Inhab. Dusky Bay, New Zealand. *G. Forster.*

"The *Pekápeká*, or Bats, and various small batlets, are very common in the Island, but none of the Vampire species. (Pteropus? or Glossophaga?) They are among the smallest of the Australian species."—*Polack*, i. 304. I am not aware that any of these animals have reached Europe; they would be interesting, and doubtless new. "There is, apparently, only one species; probably the one figured by Forster."—*Dieffenbach.*

The following Marine Mammalia are recorded as found there by Polack and others; but, as I have seen no specimen of any of them, I am not able to verify the accuracy of the systematic names applied to them.

Fam. PHOCIDÆ.

2. The Bottle-nose Seal.—*Polack*, N. Z. ii. 316. *Macrorhinus leoninus:* Phoca leonina, *Linn.*; P. proboscidea, *Péron and Lesueur*, Voy. Terres Aust. ii. 34, t. 32; Sea Lion, *Anson*, Voy.
   Inhab. Uwona, 1836.—*Polack.*

3. Sea Lion and Lioness.—*Polack*, N. Z. ii. 316. *Forster*, Cook's Voy. iv. 71 t. *Otaria jubata, Desm.* Mam., 248. O. Leonina, *Péron*, Voy. O. Pernettyi, *Lesson.* Phoca jubata, *Schreb.* 300, t. 83 B., *from Pernetty*, Voy. ii. 47, t. 10.
   Inhab. Southern Islands. Islets to the south-west of Island of Victoria.

I saw a skin of one which was caught on the west coast of the middle island.—*Dieffenbach.*

4. Sea Bear.—*Polack*, N. Z. 317. *Arctocephalus Ursinus, F. Cuvier.* Phoca Ursina, *Linn.* I. N. i. 55. Bursina potius volans. *Forster.* Icon ined., *n.* 2. Otaria Ursina, *Desm.* Ursina marina, *Steller*, Nov. Com. Petrop., ii. 331, t. 15; cop. Schreb., t. 82.
   Inhab. New Zealand, Dusky Bay.—G. *Forster.*

Young.—Black, beneath rather browner, fins black.

Seals are "called by the general name of *Karavake Kekino* by the natives."—*Polack.*

From 6 feet to 10 feet in length.

"The Fur-Seal of commerce (probably *A. Ursinus*) was formerly hunted in great numbers, especially on the western coast

of the middle island of New Zealand, in Stewart's Island, and Chatham Islands. Now, owing to this exterminating warfare, only straggling individuals are met with, and the animal may be said to have deserted the country. Sealers assured me that there was no difference between the *Otaria Falklandica* and that of New Zealand, which, however, seems to be very doubtful. Kekino is their native name."—*Dieffenbach.*

Fam. Delphinidæ.

5. New Zealand Dolphin.—*Delphinus Zelandiæ, Quoy et Gaim.*, Voy. Astrol., i. t. 28, f. 1, 2.
   Inhab. Cook's Straits.—*Dieffenbach.*
6. Grampus, or Killer.—*Polack*, N. Z. ii. 407. Delphinus Orca?

Fam. Balænidæ.

7. Sperm Whale.—*Polack*, N. Z. ii. 323; ii. 408. *Physeter Macrocephalus.*
   Inhab. New Zealand.—*Pârá Paráuá*, natives; Tohora, *Dieffenbach.*

Varies in colour—white, black, ochreous, dingy red, and mottled.

8. Humpback, or Gibbosa.—*Polack*, N. Z. ii. 404. Balæna gibbosa?
   Inhab. New Zealand? Gregarious.
9. Physalis, or Fin-Back.—*Polack*, N. Z. i. 323; ii. 405. Balæna Physalus?
   Inhab. New Zealand?
10. Pike-headed Balæna.—*Polack*, N. Z. ii. 405. Balæna Boops? Linn.
    Inhab. New Zealand?
11. Musculus, or Large-lipped Whale.—*Polack*, N. Z. i. 323; ii. 406. Balænopterus musculus.
    Inhab. New Zealand. Common.
12. Tohora, or Right Whale.—*Polack*, N. Z. i. 323; ii. 401. *Balæna Antipodum, Gray*, N. S. t. 1. B. Mysticetus, *Polack*; *Cuv.* Oss. Foss. 368, t. 25, ? bones. B. Australis, *Desmoulins?*

Inhab. New Zealand. Tuku peru of the natives.—*Dieffenbach.*

The body smooth, short, thick; the gape very large, arched, suddenly bent down at the angle; the blower on the back part of the head, a little before a perpendicular line from the eye; the ends of the upper and lower jaw with a roundish rough protuberance; length of the body 60 feet; length of the head to the angle of the gape 9 feet; of the flippers, or fins, 3½ feet; breadth between fins on the abdomen 8 feet 2 inches.

The above short description of this species is taken from a very good drawing made from the actual admeasurement of the specimen. This drawing has been carefully reduced by squaring in the accompanying plate; and, as the proportions differ considerably from the figure usually given of the Northern Whalebone Whale, I have been induced to regard it as a new species.

Polack records two other Whales, as—

13. The Mungu Nué, or Black Physeter, *Polack*, i. 323, which is the same as the Pike-headed Whale of the Appendix.

14. The Razor-back, *Polack*, ii. 407.

"Back remarkably serrated, and the mouth very much pointed like to the Porpoise."

Besides these quadrupeds there are mentioned—

15. The New Holland Dog.—*Canis familiaris Australis, Desm.*; Canis Dingo, *Blumenb.*

Said to have been introduced from Australia, but according to *Polack*, i. 320, "It has been an inhabitant some two or three centuries." It would be interesting to institute an accurate comparison between these animals and an Australian specimen. The adults are called *Kararake*, and the young *Kuri*, by the natives.

"The dog of the natives is not the Australian dingo, but a much smaller variety, resembling the jackal, and of a dirty yellowish colour. It is now rarely met with, as almost the whole race of the island has become a mongrel breed. A native dog of New Zealand is not a sufficiently powerful animal to do harm to domestic sheep, but it is different with the introduced and mongrel dogs, mostly bull-terriers or bloodhounds, which are savage pig-dogs, although with men they are great cowards. In want of better sport they hunt young birds, and to this cause the scarcity of many indigenous birds must be ascribed. The natives also call the dog sometimes "Pero" (Spanish): they have a tradition that

their ancestors brought the dog with them when they first peopled New Zealand. Is it not probable, from the Spanish name, that the dog was brought to them by navigators of that nation before the time of Tasman?"—*Dieffenbach.*

15. The Rat.—*Mus Rattus, Linn.?*

"Called *Kiore* by the natives; said to have been introduced at an early period by European vessels."—*Polack.* It would be interesting to see whether it is the European, the Indian, or the New Holland rat that has been introduced, or if there may not be more than one kind.

"There exists a frugiferous native rat, called Kiore maori (indigenous rat) by the natives, which they distinguish from the English rat (not the Norway rat), which is introduced, and called Kiore Pakea (strange rat). On the former they fed very largely in former times; but it has now become so scarce, owing to the extermination carried on against it by the European rat, that I could never obtain one. A few, however, are still found in the interior, viz. at Rotu rua, where they have been seen by the Rev. Mr. Chapman, who described them as being much smaller than the Norway rat. The natives never eat the latter. It is a favourite theme with them to speculate on their own extermination by the Europeans, in the same manner as the English rat has exterminated their indigenous rat."—*Dieffenbach.*

16. The Mouse.—*Mus Musculus, Linn.?*

"The common domestic mouse of Europe has also been introduced."—*Dieffenbach.*

Besides these the Colonists have purposely introduced—

The common Cat.—*Felis Domestica;* called *Pichéki* by the natives. *Polack. Dieffenbach.*

"The cat often runs wild, and is another cause of the extermination of indigenous animals. It is remarkable to observe that these wild cats soon resume the streaky grey colour of the common wild cat."—*Dieffenbach.*

The Pig.—*Sus Scropha,* Linn.; called Puorka by the natives. Poaka, *Dieffenbach.*

The Horse.—*Equus caballus,* Linn.

The Ass.—*Asinus vulgaris.*

The Sheep.—*Ovis aries,* Linn.; but they are much hunted down by the native dog.

The Ox.—*Bos Taurus,* Linn.

List of the Birds hitherto recorded as found in New Zealand, Chatham, and Auckland Islands, with their Synonyma, by George Robert Gray, Esq.

Fam. Falconidæ.

1. *Falco harpe. Forst.* Icon. ined. t. 36; juv., t. 37. Falco Novæ Zealandiæ, *Gm. Lath.*, Ind. Orn., i. 28.??

   Kahu of natives? *Yate, Polack, Dieffenbach.* Queen Charlotte's Sound and Dusky Bay. *Forst.*

2. *Falco brunnea. Gould,* Proc. Zool. Soc., 1837.—Synop. of Austr. Birds, pt. iii. Falco harpe, *Forst.* Icon. ined. t. 38. Falco Australis, *Homb. et Jacq.* Ann. des Sci. Nat. 1841, p. 312.

   Kauaua of the natives. *Yate, Polack, Dieffenbach.* Kari-area of the natives of Queen Charlotte's Sound. *Forst.*

Fam. Strigidæ.

3. *Athene Novæ Seelandiæ.*—Strix fulva, *Forst.* Icon. ined. t. 39. *Vieill.* Ency. Meth. 1291. Strix Novæ Seelandiæ, *Gmel.* Syst. Nat. 296, sp. 38: *Lath.* Ind. Orn. i. 65, Strix Zealandica, *Quoy et Gaim.* Voy. de l'Astrol. Zool. i. 168, pl 2, f. 1.

   Heroòroo of the natives of Queen Charlotte's Sound. *Forst.* Eou Hou of the natives of Tasman Bay. *Quoy et Gaim.* Kou Kou of the natives. *Yate.* Kao Koa of the natives. *Polack.* Ruru ruru. *Dieffenbach.*

Fam. Hirundinidæ.

Mr. Polack refers the following native names of Riroriro, Piripiri, Toutouwai, Tuturiwatu, as species of "swallows." These names are also mentioned by Mr. Yate, but not as belonging to this or any other family, except the last, which he says is a plover.

Fam. Alcedinidæ.

4. *Halcyon vagans.*—Alcedo cyanea. *Forst.* Icon. ined. t. 59. Alcedo sacra, *Gmel.* Syst. Nat. i. 453: *Lath.*

Ind. Orn. 251, var. δ et ε. Halcyon sanctus? *Vig. et Horsf.* Linn. Tr. xv. 206. Alcedo vagans, *Less.* Voy. de la Coq., Zool., 694: id. Man. d'Orn., ii. 89. Ghotarre of the natives of Dusky Bay. *Forst.* Kotoretare of the natives. *Yate.* Kotaritari of the natives. *Polack, Dieffenbach.* Kotare popo of the natives. *Lesson.*

M. Lesson also refers to another species under the native name of Poukeko.

Fam. UPUPIDÆ.

5. *Neomorpha Gouldii. G. R. Gray,* List of Genera of Birds, p. 15. Neomorpha acutirostris et crassirostris. *Gould,* Syn. Austr. Birds: Birds of Australia. pt., pl.

Huia, *Yate.* Uia of the natives. *Polack, Dieffenbach.*

Fam. MELIPHAGIDÆ.

6. *Prosthemadera Novæ Seelandiæ. Strickl.* Ann. of Zool.; *G. R. Gray,* List of Genera of Birds, p. 20. Certhia cincinnata. *Forst.* Icon. ined., t. 61. Merops Novæ Seelandiæ. *Gmel.* Syst. Nat., i. 464. Merops cincinnata. *Lath.* Ind. Orn., i. 275. Sturnus crispicollis. *Daud.* Elem. d'Orn. Meliphaga concinnata. *Temm.* Men., lxxxvii. Philemon concinnatus. *Vieill.* Ency. Meth., 613. Anthochæra. *Vig. et Horsf.* Linn. Trans. xv., 323. Le Cravate frisée. *Levaill.* Ois. d'Afr., pl. 92.

Poe, or Toi of the natives of Queen Charlotte's Sound. *Forst.* Toui of the natives. *Less.* Tui of the natives. *Dieffenbach.*

7. *Ptilotis cincta.* — Meliphaga cincta. *Dubus,* Bull. Acad. Sc. Brux., 1839, pl. i. p. 295.

Kotihe of the natives. *Yate.* Ihi of the natives of Taranaki.—*Dieffenbach.*

8. *Anthornis melanura, G. R. Gray,* List of Genera of Birds, p. 20. Certhia olivacea. *Forst.* Icon. ined., t. 62. Certhia melanura. *Sparrm.* Mus. Carl., t. 5. Certhia sannio. *Gmel.* Syst. Nat. i. 471: *Lath.* Ind.

Orn., 735. Philedon Dumerilii. *Less.* Voy. de la Coq. Zool., 644, pl. xxi. Anthomyza cœruleocephala. *Sw.* Class. of Birds, ii. 327. Philedon sannio. *Less.* Compl. Buff., ix. 165.

He-ghòbārra of the natives of Queen Charlotte's Sound. *Forst.* Koho-i-mako of the natives. *Less.* Kohorimako of the natives. *Yate.* Korimaku of the natives of the Northern Island, and Mako mako of the natives of the Southern Islands. *Dieffenbach.*

9. *Anthornis melanocephala.*

Yellowish olive; head steel black, with a tinge of the same colour on the neck; wings and central tail-feathers brown, margined with yellowish olive, the outer feather brown, and the second, third, and fourth feathers on each side blackish brown, margined with steel black; vent pale yellow. Total length 11¼ inches; wings, 4¼ inches; tarsi, 1⅛ inch: bill, 13 lines.

Chatham's Islands.—*Dieffenbach.*

Fam. Certhidæ.

10. *Acanthisitta citrina. G. R. Gray,* List of Genera of Birds, App., p. 6. Motacilla citrinella. *Forst.* Icon. ined., t. 164. Motacilla citrina. *Gmel.* Syst. Nat., 979. Sylvia citrina. *Lath.* Ind. Orn., ii. 529.

11. *Acanthisitta tenuirostris. Lafr.* Mag. de Zool., 1841. Acanthiza tenuirostris. *Lafr.* Rev. Zool., 1841, 242.

Piwauwau of the natives, a bird confined to the upper regions of the hills. *Dieffenbach.*

12. *Acanthisitta punctata. G. R. Gray,* List of Genera of Birds, App., p. 6. Sitta punctata. *Quoy et Gaim.* Voy. de l'Astrol., i. 221, pl. 18, f. 1: *Less.* Compl. Buff., ix. 133.

13. *Acanthisitta longipes. G. R. Gray,* List of Genera of Birds, App. p. 6. Motacilla. *Forst.* Icon. ined., t. 165. Motacilla longipes. *Gmel.* Syst. Nat., 979. Sylvia longipes, *Lath.* Ind. Orn., ii. 529.

E tectee tee pomou of the natives of Dusky Bay. *Forst.*

The bird, with the native name of Didadido, given by M. Lesson, may probably prove a species of this genus.

14. *Mohoua ochrocephala. G. R. Gray,* List of Genera of Birds, p. 25. Muscicapa chloris. *Forst.* Icon. ined., t. 157. Muscicapa ochrocephala. *Gmel.* Syst. Nat., 944: *Lath.* Ind. Orn., ii. 479. Certhia heteroclites. *Quoy et Gaim.* Voy. de l'Astrol. Zool., i. 223, pl. 17, f. 1. Orthonyx icterocephalus. *Lafr.* Rev. Zool., 1839. Orthonyx heteroclitus. *Lafr.* Mag. de Zool., 1840, pl. 8. Mohoua ——. *Less.* Compl. Buff., ix. 139.

Mohoua houa of the natives of Tasman Bay. *Quoy et Gaim.* Popokatea, natives of Cook's Straits. *Dieffenbach.*

Fam. Luscinidæ.

15. *Sphenæacus? punctatus. G. R. Gray,* List of Genera of Birds, p. 27. Synallaxis punctata. *Quoy et Gaim.* Voy. de l'Astrol., i. 255, pl. 18, f. 3; *Less.* Compl. Buff., ix. 122.

Mata of the natives of Tasman Bay. *Quoy et Gaim.*

Matata of *Yate, Polack,* and *Dieffenbach.*

Lives in the Typha swamps and amongst fern. Its flight is very short and heavy.—*Dieffenbach.*

16. *Acanthiza igata.*—Curruca igata. *Quoy et Gaim.* Voy. de l'Astrol., Zool., i. 201, pl. 2, f. 2.

Igata of the natives of Tasman Bay. *Quoy et Gaim.*

17. *Certhiparus senilis. Lafr.*, Rev. Zool. Parus senilis, *Dubus,* Bull. Acad. Sc. Brux. 1839, 297.

18. *Certhiparus Novæ Seelandiæ. Lafr.*, Rev. Zool. Parus urostigma, *Forst.* Icon. ined. t. 166. Parus Novæ Seelandiæ, *Gmel.* Syst. Nat., 1013; *Lath.* Ind. Orn., 571.

Toe Toe of the natives of Dusky Bay. *Forst.*

19. *Certhiparus maculicaudus.*—Parus Zelandicus, *Quoy et Gaim.* Voy. de l'Astrol., Zool., i. 210, pl. ii. f. 3. *Less.*, Compl. Buff. viii. 318.

Momohoua of the natives of Tasman Bay. *Quoy et Gaim.* Riro Riro. of the natives of the Northern Islands. *Dieffenbach.*

Mr. Yate speaks of two birds under the native names of Tata-

riki, Tataiato, which may be species of this genus Certhiparus: the latter is also mentioned by Mr. Polack.

Fam. TURDIDÆ.

20. *Turnagra crassirostris.* *G. R. Gray,* List of Genera of Birds, 2 edit., p. 38.—Forst. Icon. ined. t. 145. Turdus crassirostris. *Gmel.,* Syst. Nat., 815. *Lath.* Ind. Orn. Tanagra macularia, *Quoy et Gaim.* Voy. de l'Astrol., Zool. i. 186: pl. 7, f. 1. Keropia crassirostris. *G. R. Gray,* List of Genera of Birds, 1 edit. Turnagra. —— *Less.* Compl. Buff. viii. 216.

Golobieo of the natives of Dusky Bay, or Queen Charlotte's Sound. *Forst.* Pio Pio of the natives of Queen Charlotte's Sound. *Dieffenbach.* Keropia et Koko Eou of the natives of Tasman Bay. *Quoy et Gaim.*

Fam. MUSCICAPIDÆ.

21. *Rhipidura flabellifera.* — Muscicapa ventilabrum. *Forst.,* Icon. ined., t. 155. Muscicapa flabellifera. *Gmel.,* Syst. Nat., 943. *Lath.* Ind. Orn. Muscipeta flabellifera. *Temm.,* Man. d'Orn.

Diggowagh wagh of the natives of Dusky Bay. *Forst.* Piwaká-waká of the natives. *Polack, Dieffenbach.* Pi-oua-ka-oua-ka of the natives. *Less.*

22. *Rhipidura macrocephala.—Swains.* Nat. Libr. Flyc., p. 122. Parus macrocephalus. *Gmel.,* Syst. Nat., 1013. *Lath.,* Ind. Orn., 571.—Hist. of Birds, i. p. 110.

23. *Rhipidura melanura.*

Dark olivaceous brown; head and neck greyish black with a supercilious spot on each side white; tail black. Total length 6½ inches; bill ½ inch.; tail 4 inches; tarsi 10 lines.

Inhabits Cook's Straits. *Dieffenbach.*

24. *Miro albifrons.* *G. R. Gray,* List of Genera of Birds, p. 43. Turdus ochrotarsus. *Forst.,* Icon. ined., t. 148. Turdus albifrons. *Gmel.,* Syst. Nat., 822. *Lath.,* Ind. Orn., 354.

25. *Miro longipes.* *Less.,* Tr. d'Orn., 389. Muscicapa longipes. *Garnot's* Voy. de la Coq.; Zool., 594, pl. 19, f. 1. *Less.,* Comp. Buff., viii. 373.

Gha toitoi of the natives of Dusky Bay. *Forst.* Miro miro of the natives. *Garnot.*

26. *Miro Forsterorum.*—Turdus minutus. *Forst.*, Icon. ined., t. 149.

Deep-shining black, with the breast and abdomen pale yellow; deeper on the former. The base of the secondaries of some of the quills, and of the outer tail-feathers, also a small spot on the forehead, white. Bill and tarsi black, with the toes pale. The female is represented by Forster as brown, in the place of the black of the male, otherwise the sexes are alike. Total length 5¾ inches; bill 7 lines; wings 1½ inch; tarsi 1 inch.

Mirro mirro of the natives of Queen Charlotte's Sound. *Forst.* Pirangirangi of the natives of Queen Charlotte's Sound. *Dieffenbach.*

27. *Miro Dieffenbachii.*

This species is very like the preceding, but is altogether of a smaller size, and the colour on the chest is darker, with the base of the lower mandible pale. Found on the Chatham Islands.

28. *Miro toitoi.*—Muscipeta toïtoï. *Garn.*, Voy. de la Coq., Zool., pl. 15, f. 3. *Less.*, Man. d'Orn., p. 188, ed. Compl. Buff., viii. 383.

Nirungiru of the natives. *Polack.* Ngirungiru of the natives. *Yate, Dieffenbach.* To-i-toe of the natives. *Less.*

Fam. CORVIDÆ.

29. *Callaeas cinerea. Lath.*, Ind. Orn., i. 149. *G. R. Gray*, List of Genera of Birds, p. 51.—*Forst.*, Icon. ined., t. 52. Callaeus. *Forst.*, Ench., p. 35. Glaucopis cinerea. *Gmel.*, Syst. Nat., i. 363. *Swains.* Class. of Birds, ii. p. 267. *Quoy et Gaim.*, Voy. de l'Astrol., pl. 15.

Kokako of the natives.—New Zealand crow. *Yate. Dieffenbach.* Kakako of the natives. *Polack.*

Fam. STURNIDÆ.

30. *Aplonis Zelandicus.*—Lamprotornis Zelandicus. *Quoy et Gaim.*, Zool., i. 190; pl. 9, f. 1. *Less.*, Compl. Buff., ix. 73.

31. *Aplonis obscurus.*—Lamprotornis obscurus. *Dubus* Bull. Acad. Sc. Brux., 1839, 297.

32. *Aplonis australis.*—Turdus australis. *Sparm.*, Mus. Carl., pl. 69. *Lath.* Ind. Orn. i. 338.

33. *Creadion carunculatus. G. R. Gray,* List of Genera of Birds, p. 54.—*Forst.*, Icon. ined., t. 144. Sturnus carunculatus. *Gmel.*, Syst. Nat., 805. *Lath.*, Ind. Orn., 324. *Wagl.*, Syst. Av., sp. 6. Creadion pharoides. *Vieill.*, Ency. Meth. Icterus rufusater et Novæ Zealandiæ. *Less. et Garn.*, Zool. de la Coq., pl. 23, f. 1. Xanthornus carunculatus. *Quoy et Gaim.*, Voy. de l'Astrol. Zool., i. 212; pl. 12, f. 4, 5. Philesturnus.—*J. Geoffr.*, Ann. du Mus.; *Less.*, Compl. Buff., ix. 51. Oxystomus carunculatus. *Swain.*, Class. of Birds, ii. p. 270.

Tieke of the natives of Tasman Bay. *Quoy and Gaim.* Tiaka or Purourou of the natives. *Yate.* Tira-ouaké of the natives. *Less.* Tierawaki, Cook's Straits. *Dieffenbach.*

Fam. FRINGILLIDÆ.

34. ——————? Fringilla albicilla. *Less.*, Voy. de la Coq., Zool., 662.

To-i-to-i of the natives of New Zealand. *Less.*

35. *Alauda Novæ Seelandiæ. Gmel.*, Syst. Nat., 799. *Lath.*, Ind. Orn., ii. 497. Alauda littorea. *Forst.*, Icon. ined., t. 143.

Kogoo aroure of the natives of Queen Charlotte's Sound. *Forst.* Kataitai of the natives of Cook's Straits. *Dieffenbach.*

A "Ground Lark" is given under the name of Pihoihoi, by Mr. Yate; Piohiohi, by Mr. Polack; Pi-o-oie, by M. Lesson, which may prove to be the above species. Mr. Polack also mentions a lark-like bird, of a black colour, under the native name of Purourou, which I do not think belongs to this genus.

Fam. PSITTACIDÆ.

36. *Platycercus Novæ Seelandiæ. Wagl.* Monogr. Psitt. —*Forst.*, Icon. ined. t. 46. Psittacus pacificus, var. β. *Gmel.*, Syst. Nat., 329; var. ε. *Lath.*, Ind. Orn.,

i. 104. Psittacus Novæ Seelandiæ. *Sparm.* (non *Gmel.*), Mus. Carl., t. 28.

Kakariki of the natives. *Dieffenbach.* Powaitere of the natives. *Yate.* Po-é-tèrè of the natives. *Less.*

Very common in the Chatham Islands.—*Dieffenbach.*

37. *Platycercus Auriceps. Vigors,* Zool. Journ., 1825, p. 531, pl. suppl. ii. Psittacus Pacificus, var. δ.; *Lath.* Ind. Orn., i. 104. Psittacus Auriceps. *Kuhl,* Monogr. Psitt., 46, sp. 69. Conurus Auriceps. *Kuhl,* Monogr. Psitt. New Zealand. *Wagl.*

"Never seen by me in New Zealand."—*Dieffenbach.*

38. *Trichoglossus Aurifrons. Wagl.* Monogr. Psittac. Psittacus (Lathamus) Aurifrons. *Less.* Cent. Zool., pl. 18.

"Also called Kakariki."—*Dieffenbach.*

39. *Nestor Meridionalis.*—Psittacus Hypopolius. *Forst.* Icon. ined., t. 50. Psittacus Meridionalis. *Gmel.* Syst. Nat., i. 333. Psittacus Nestor. *Lath.* Ind. Orn., i. 110. Psittacus Australis. *Shaw,* Mus. Lev., pl. 87. Nestor hypopolius. *Wagl.* Monogr. Psitt.,: *G. R. Gray's* List of Genera of Birds, p. 68.

Kaka of the natives. *Yate, Dieffenbach.*

Fam. CUCULIDÆ.

40. *Eudynamys taitensis.* —Cuculus fasciatus. *Forst.* Icon. ined., t. 56. Cuculus taitensis. *Sparrm.* Mus. Carl., t. 32; *Lath.* Ind. Orn., i. 209; *Vieill.* Ency. Meth., 1329. Cuculus taitius. *Gmel.* Syst. Nat. 412. Eudynamys —— *Less.* Tr. d'Orn., 32.

Kohaperoa of the natives. *Yate.* "Koheperoa," from a specimen. *Miss Stone.* Kohapiroa. *Polack?* Koekoia of the natives. *Dieffenbach.*

41. *Chrysococcyx lucidus.*—Cuculus nitens. *Forst.* Icon. ined., t. 57. Cuculus lucidus. *Gmel.* Syst. Nat., i. 421; *Lath.* Ind. Orn., i. 215; *Vieill.* Nouv. Dict. Hist. Natr., viii. 233; Ency. Meth., 1335. Chalcites —— *Less.* Tr. d'Orn., 153.

Poopoo arouro of the natives. *Forst.* Pipiwawaroa of the natives. *Yate, Dieffenbach.*

"Both these birds are migratory, appearing near the coasts in the month of December. The latter is known to lay its eggs in the nests of smaller birds, especially in that of the fantail fly-catcher."—*Dieffenbach.*

"To this family probably belongs the bird called Kakapo by the natives, and to judge from some tail-feathers of a green metallic lustre, which I obtained in the interior, the bird may be a Centropus. It has become so rare, that it has never been seen by any of the missionaries, nor by the natives for many years past. Its destruction is owing to the introduction of cats and dogs. The bird used to perch on the lower branches of trees, according to the accounts of the natives, who caught it by the glare of a torch during the night."—*Dieffenbach.*

Fam. COLUMBIDÆ.

42. *Carpophaga Novæ Seelandiæ.*—Columba argetræa. *Forst.* Icon. ined., t. 137. Columba Novæ Seelandiæ. *Gmel.* Syst. Nat., 773; *Less.* Compl. Buff., viii. 107. Columba Zeelandica. *Lath.* Ind. Orn., ii. 603. Columba spadicea. *Lath.* Ind. Orn. Suppl. lx.; *Less.* Compl. Buff., viii. 85. Columba spadicea leucophæa. *Homb. et Jacq.* Ann. des Sci. Nat., 1841.

Hagarrèroo of the natives of Dusky Bay. *Forst.* Koukoupa of the natives. Kukupa of the natives. *Yate.* Kuku and Kukupa of the natives. *Dieffenbach.*

43. *Carpophaga* ————————?

Columba ænea, var. β.—*Lath.* Ind. Orn., ii. 602.

44. ————————?

Columba brunnea.—*Lath.* Ind. Orn., ii 603; *Less.* Compl. Buff., viii. 109.

"I doubt the existence in New Zealand of more than one species of pigeon, the Columba argetræa of Forster. Very slight varieties in plumage exist, but not sufficient to constitute species."—*Dieffenbach.*

Fam. TETRAONIDÆ.

45. *Coturnix Novæ Zealandiæ. Quoy et Gaim.* Voy. de l'Astrol., Zool., i. 242, pl. 24, f. 1; *Less.* Compl. Buff., vii. 459.

"Seen by me once in the northern island, but is very scarce."—*Dieffenbach.*

Fam. STRUTHIONIDÆ.

46. *Apteryx Australis. Shaw,* Nat. Misc., pl. 1057, 1058; Trans. Zool. Soc.; *Gould's* Birds of Australia, pl. Dromiceius Novæ Zealandiæ. *Less.* Man., ii. 210.

Kiwi or Kiwikiwi of the natives.—*Less., Dieffenbach.*

"Its eggs are laid at the root of trees."—*Miss Stone.*

"To this order probably belongs a bird, now extinct, called Moa (or Movie) by the natives. The evidences are, a bone very little fossilized, which was brought from New Zealand by Mr. Rule to Mr. Gray, and by him sent to Professor Richard Owen. (Proc. Zol. Soc., 1839. 169.) I possess drawings of similar bones, and of what may possibly be a claw, which are in the collection of the Rev. Richard Taylor in Waimate. They are found on the east coast of the northern island of New Zealand, and are brought down by rivulets from a neighbouring mountain called Hikorangi."—*Dieffenbach.*

Fam. CHARADRIDÆ.

47. *Charadrius xanthocheilus, Wagl.* Syst. Av. sp. 36. *Jard. and Selby's* Illustr. of Orn., pl. 85.

Tuturiwhatu of the natives. *Miss Stone.* Takahikaki of the natives. *Yate.* Tuturuata of natives of Cook's Straits. *Dieffenbach.*

48. *Charadrius obscurus. Gmel.* Syst. Nat., 686; *Lath.* Ind. Orn., ii. 747; *Wagl.* Syst. Nat., sp. 35. Charadrius glareola. *Forst.* Icon. ined., t. 122.

Ha-poho-era of the natives of Dusky Bay. *Forst.* Tuturiwatu of the natives. *Yate.*

To this order may also be referred two other birds spoken of by Mr. Yate under the names of Pukunui, Pututo.

49. *Hiaticula Novæ Seelandiæ.*—Charadrius torquatulus. *Forst.* Icon. ined., t. 121. Charadrius Novæ See-

landiæ. *Gmel.* Syst. Nat., 684. Charadrius Novæ Zealandiæ. *Lath.* Ind., ii. 745.

Doodooroo-attoo of the natives of Queen Charlotte's Sound. *Forst.*

50. *Anarynchus frontalis.—Quoy et Gaim.* Voy., de l'Astrol., Zool., i. 252, pl. 31, f. 2; *Less.* Compl. Buff., ix. 427.

51. *Hæmatopus picatus, Vigors's King's* Voy. Coast of Austr. ii. 420. Hæmatopus Australasianus. *Gould,* Desc. of New Sp. of Austr. Birds, p. 6.

Scarcely different from this species, and very common in New Zealand.

Toria of the natives. *Dieffenbach.*

Fam. ARDEIDÆ.

52. *Botaurus melanotus.*—Ardea (Botaurus) Australis. *Cuv.; Less.* Tr. d.'Orn., 572?

Blackish brown on the back, with some of the feathers and wings reticulated with yellowish white; head, neck, quills, secondaries and tail dirty brown; sides of head, throat, and streaks down some of the feathers and beneath the body yellowish white, the two latter with blackish-brown streaks, more or less perfect, down several of the feathers. Young, blackish brown, reticulated all over with yellowish white, like the common bittern.

Total length, 2 feet 2 inch.; bill, 3½ inch.; wings, 12¼; tarsi, 3¾.

Matuku of the natives. From a specimen found on the Hokianga River. *Miss R. Stone. Dieffenbach.* Matuku urepò of the natives, or Crane of *Yate.* Also found on the Murray, South Australia. *Mr. Fortnum.*

53. *Herodias Matook.*—Ardea jugularis. *Forst.,* Icon. ined., t. 114; *Wagl.,* Syst. Av., sp. 18. Ardea cærulea, var. γ. *Gmel.* Syst. Nat., 631. Ardea matook. *Vieill.* N. Dict. Hist. Nat., xiv. 416; id., Ency. Méth., 1118.

Matook of the natives of Queen Charlotte's Sound. *Forst.* Matou cou of the natives. *Less.*

Fam. SCOLOPACIDÆ.

54. *Himantopus Novæ Zealandiæ. Gould,* Proc. Zool.

Soc., 1841; Birds of Austr., pl. Himantopus melas (♀.) *Homb. et Jacq.* Ann. des Sci. Nat., 1841, 320.

Tutumata of the natives of Port Nicholson. *Dieffenbach.*

Fam. RALLIDÆ.

55. *Ocydromus Australis.* *Strickl.* Ann. Nat. Hist.; *G. R. Gray,* List of Genera of Birds, p. 91. *Forst.* Icon. ined., t. 126. Rallus Australis. *Sparrm.* Mus. Carl., t. 14; *Lath.* Ind. Orn., ii. 756; *Vieill.* Ency. Méth., 1067. Rallus troglodytes. *Gmel.* Syst. Nat., 713. Ocydromus. *Wagl.*

Weka or Weka-weka of the natives of Cook's Strait, Wood-hen of the Settlers. *Dieffenbach.*

56. *Rallus assimilis.*

The pectoral buff band on the breast, and rufous colour of the cheeks and on the sides of the neck, are much less prominent than on the Australian specimens, otherwise these birds are very similar.

Konini of the natives of Cook's Strait. *Dieffenbach.* Katatai of the natives. *Yate* and *Miss Stone.*

57. *Rallus Dieffenbachii.*

Back olive brown, irregularly banded with buff and black; breast and lower posterior part of the neck and breast rufous yellow, banded transversely with black; quills, scapulars, under-tail coverts, deep rufous banded with black; lower part of chest, abdomen, sides, and jugulum, black banded with white; top, hind part of the head, cheek, and a streak below the eye, olive-brown, the two last tinged with rufous; a band from the nostril to the middle above the eye white, the continuation of this band behind the eye and throat grey, but white beneath the bill; tail dark brown with longitudinal streaks of deep rufous near the base. Total length 12¾ inches, bill 1½, wing 5, tail 3½, tarsi 1½.

Moeriki of the natives of Chatham Islands. *Dieffenbach.*

58. *Porphyrio melanotus, Temm.* Man. d'Orn. ii. 701.

Pukeko of the natives.—*Yate, Dieffenbach.*

Fam. ANATIDÆ.

59. *Casarca variegata.*—Anas cheneros. *Forst.* Icon. ined. t. 67. Anas variegata. *Gmel.* Syst. Nat. 505. *Lath.* Ind. Orn., ii. 836. Bernicla variegata. *Steph.* Shaw, Zool., xii. 59. Casarca castanea. *Eyton,* Monogr. Anat., 108 pl.

Pooa dugghie dugghie of the natives of Dusky Bay. *Forst.* Putangi tangi of the natives of Cook's Strait; Paradise Duck of the settlers. *Dieffenbach.*

60. *Anas superciliosa, Gmel.,* Syst. Nat., 537; *Lath.,* Ind. Orn. ii. 852; *Eyton's* Anat., 139; *Steph.* Shaw, Zool., xii. 109. Anas leucophrys. *Forst.* Icon. ined., t. 77.

He-Parrera of the natives of Dusky Bay and Queen Charlotte's Sound. *Forst.* Parera of the natives. *Yate. Dieffenbach.*

61. *Malacorynchus Forsterorum, Wagl.,* Isis, 1832, p. 1235. Anas malacorynchus. *Forst.,* Icon. ined., t. 74; *Gmel.,* Syst. Nat., ii. 526; *Lath.,* Ind. Orn., ii. 862. Rhynchaspis malacorynchos. *Steph.,* Shaw, Zool., xii. 123. Mergus Australis. *Homb. et Jacq.* Ann. des Sci. Nat., 1841.

He-weego of the natives of Dusky Bay. *Forst.*

62. *Spatula rhynchotis*—Rhynchaspis rhynchotis, *Steph.* Shaw. Zool., xii. 123. *Eyton,* Monogr. Anat. 133. Anas rhynchotis, *Lath.* Ind. Orn. Suppl. 70.

New Zealand and Chatham Island. *Dieffenbach.*

63. *Fuligula Novæ Zealandiæ. Steph.,* Shaw, Zool., xii. 210. Anas atricilla. *Forst.,* Icon. ined., t. 79. Anas Novæ Zealandiæ. *Gmel.,* Syst. Nat., 541; *Lath.,* Ind. Orn., ii. 870.

He-patek of the natives of Dusky Bay. *Forst.*

Fam. COLYMBIDÆ.

64. *Podiceps (Poliocephelus) rufopectus.*

Back ochreous black, with the feathers slightly margined with white, top of head and back of neck black, the shafts of former somewhat prolonged, and light fulvous; cheeks and throat ash;

lower part of neck, before, and breast, deep rufous; beneath the body white, tinged with rufous; vent plombious; quills brownish black, secondaries white-margined, and tips brownish black; bill black; legs lead-colour. Total length 12¼ in.; bill, 1¼ in.; wings, 4¼ in.; tarsi, 1¼ in.

New Zealand. *Dr. A. Sinclair.*

Fam. ALCIDÆ.

65. *Spheniscus minor. Temm.*, Man. d'Orn., p. cxiii. Aptenodytes minor. *G. Forst.* Icon. ined., t. 84, 85; *J. R. Forst.*, Comm. Gotten., iii. 147; *Gmel.*, Syst. Nat., 558; *Lath.*, Ind. Orn., ii. 881. Chrysocoma minor. *Steph.*, Shaw's Zool., xiii. 61. Catarrhactes minor. *Cuv.*, Reg. An., 551.

Korora of the natives. *Forst. Dieffenbach.*

Lays two white eggs in the crevices of rocks and holes near the sea-shore.—*Dieffenbach.*

66. *Eudyptes antipodes.*—Catarrhactes antipodes. *Homb. et Jacq.*, Ann. des Sci. Nat., 1841.

Auckland's Island.

M. Lesson refers to a species of this family under the native name of Ho-i-ho.

Fam. PROCELLARIDÆ.

67. *Pelecanoides urinatrix, Cuv.* Procellaria tridactyla. *Forst.*, Icon. ined., t. 88. Procellaria urinatrix. *Gmel.*, Syst. Nat., 560; *Lath.*, Ind. Orn. 327. Haladroma urinatrix. *Illig.* Prod. 274; *Steph.*, Shaw, Zool., xiii. 257. Puffinuria Garnotii. *Less.*, Voy. de la Coq., Zool., 730, pl. 46.

Teetee of the natives of Queen Charlotte's Sound. *Forst.*

68. *Puffinus æquinoctialis. Steph.*, Shaw, Zool., xiii. 229. Procellaria æquinoctialis. *Linn.* Syst. Nat. i. 213 *Lath.*, Ind. Orn., ii. 821.

69. *Procellaria gigantea, Gmel.* Syst. Nat., 563. *Lath.* Ind. Orn., ii. 820.

Cook's Straits. *Dieffenbach.*

70. *Procellaria Cookii.* Procellaria velox, *Banks,* Icon. ined., t. 16?

Grey above, with the apex of each feather narrowly margined,

as well as their bases, white; oblong spot below each eye; wing-coverts, secondaries, and quills brownish black, with the basal portion of the inner webs of the two last, white; the front, cheeks, under wing-coverts, and the whole of the under part, white. Bill black; tarsi and knee brownish yellow; feet black, with the intermediate webs yellow. Total length 12½ inches: bill, length 1 inch 7 lines, depth in middle, 3½ lines; wings 9¼ inches; tarsi 1 inch 2 lines.

The wings project above an inch beyond the tail, like the one represented by Parkinson in the above-mentioned 'Icones,' but the bill is longer and more slender.

Titi of the natives.—*Dieffenbach.*

71. *Prion vittatus, Cuv.* Procellaria vittatus. *Gmel.*, Syst. Nat., 560. Procellaria Forsteri. *Lath.*, Ind. Orn., ii. 827. Procellaria latirostris. *Bonn*, Ency. Meth. Pachyptila vittata. *Illig.*, Prod. 274. Pachyptila Forsteri. *Steph.*, Shaw, Zool., xiii. 251.

72. *Diomedea exulans, Linn., Lath.* Ind. Orn., ii. 789.

"Not immediately near the shores, which, however, they also visit, but in the New Zealand seas, exist several kinds of albatrosses, which the natives call Toroa."—*Dieffenbach.*

Fam. LARIDÆ.

73. Lestris antarcticus. *Less.*, Tr. d'Orn., 616; id. Compl. Buff., ix. 511. Lestris cataractes. *Quoy et Gaim.* Voy. de l'Uranie, pl. 38.

74. *Larus fuscus. Linn.* Syst. Nat. i. 225. *Lath.* Ind. Orn. ii. 815.

75. *Larus scopulinus. Forst.*, Icon. ined., t. 109.

He-Talle of the natives of New Zealand. *Forst.*

M. Lesson speaks of a species under the native name of Akiaki.

76. Sterna striata. *Gmel.* Syst. Nat., 609. *Lath.* Syn. vi. 358, t. 98.

Fam. PELECANIDÆ.

77. *Sula australis, Gould,* Proc. Zool. Soc., 1840, 177. Pelecanus serrator, *Banks*, Icon. ined., t. 30.

Tara of the natives of Queen Charlotte's Sound.—*Dieffenbach.*

78. *Graucalus carunculatus.* Pelecanus carunculatus. *Forst.*, Icon. ined. t. 104. Phalacrocorax? carunculatus. *Steph.*, Shaw, Zool. xiii. 94.

79. *Graucalus cirrhatus.* — Pelecanus cirrhatus. *Gmel.*, Syst. Nat., 576. Hydrocorax cirrhatus. *Vieill.*, Ency. Meth. Phalacrocorax? cirrhatus. *Steph.*, Shaw's Zool. xiii. 95.

80. *Graucalus punctatus.* — *Forst.*, Icon. ined. t. 103. Pelecanus punctatus. *Sparrm.* Mus. Carl. t. 10; *Gmel.*, Syst. Nat., 574; *Lath.*, Ind. Orn., 11. Phalacrocorax punctatus. *Steph.*, Shaw, Zool., xiii. 88. Pelecanus nævius. *Gmel.*, Syst. Nat., 575. Phalacrocorax nævius. *Cuv.*, Reg. An., 565.

Pa-degga-degga of the Natives of Queen Charlotte's Sound. *Forst.*

Common in Cook's Strait. They are social birds, and build their nests, many together, on high trees overhanging the rivers and coasts. They lay two white, as large as hen eggs, and feed especially upon the eels and smaller fishes of rivers.—*Dieffenbach.*

81. *Graucalus auritus.*—Carbo auritus. *Less.*, Tr. d'Orn.; id. Compl. Buff. ix. 497. Hydrocorax dilophus. *Vieill.* Gal. des Ois. pl. 275.

New Zealand. *Less.*

82. *Graucalus varius.* — Pelecanus pica. *Forst.*, Icon. ined. t. 106. Pelecanus varius. *Gmel.*, Syst. Nat., 576. Phalacrocorax varius. *Steph.*, Shaw, Zool. xiii. 92.

M. Lesson mentions a species of this genus under the native name of Ka-oua-ko. "All the species of cormorants are called Kauwau by the natives."—*Dieffenbach.*

83. *Graucalus carboides.*—Phalacrocorax carboides, *Gould*, Desc. of New Sp. of Austr. Birds, p. 7.

84. *Graucalus flavirostris.* — Phalacrocorax flavirostris, *Gould*, Desc. of New Sp. of Austr. Birds, p. 8.

III. Descriptions of the Reptiles and Amphibia hitherto observed in New Zealand, by J. E. Gray, F.R.S., &c.

Fam. Scincidæ.

1. *Tiliqua Zelandica.* Harmless Lizard. *Polack,* N. Z. i. 317.

Pale brown, with irregular small black spots, with a narrow white streak from the nostril over the outer edge of the eyebrow, along the sides of the body and tail, and a narrow black streak below it; sides rather darker, with a few short black-edged white spots; throat and beneath greenish silvery, with a narrow silvery streak from the cheek across the middle of the ears on the side of neck, and another down the middle of the front of the fore feet; tail tapering, slender; toes slender; ears deep, round, with a few very obscure rounded scales in front; scales smooth, of the nape obscurely three-grooved.

"Is called *Moko-Moko* by the natives of Cook's Strait, where it lives amongst fern on the hills, or in the shingle of the sea-coast. The general native name for reptiles is Ngarara."—*Dieffenbach.*

2. *Tiliqua ornata.*

Inhab. New Zealand, Cook's Straits.—*Dieffenbach.*

Pale brown with small black and white dots, sides paler with similar dots, darker above, and separated from the back by an indistinct pale marginal streak; beneath, silvery, varied with the darker edge of the scales; tail thick, tapering, above brown black and white dotted and varied; beneath white; ears deep, round, with a few very obscure round scales in front; scales smooth, thin, with three more or less distinct white streaks.

Like the former, only described from a single specimen in spirits, which may be immature. Other specimens would be desirable.

Fam. Geckotidæ.

Genus Naultinus. Gray, Brit. Mus., and Zool. Misc., 72.

Toes 5. 5. free, base thick, rather dilated; last joint elongated, thick, compressed, free, clawed; all with entire cross scales beneath. Thumb similar, but the base is shorter. Scales small, granular, subequal above and below. Tail tapering, round, with scales like the body.

This genus is most nearly allied to *Gehyra*, but differs from it in the end of the toes not being compressed. "Amongst fern, and in the forest of the Northern Island."—*Dieffenbach.*

* *Femoral pores none.*

3. *Naultinus elegans. Gray,* Zool. Misc., 72.
Inhab. "Northern Island, amongst decayed trees, and running about between the fern. Called *Kakariki.*"

Thumb clawless; green, rather paler beneath; streak along the under lip to the ear, two arched stripes on the top of the head, irregular-shaped spots on each side of the back, hind legs, interrupted streak along each side of the body and tail white, with a narrow black edge; tail with a cross series of compressed larger scales at the base.

"Departed spirits are said to transfer themselves into this and the former species, and the natives regard them therefore with a certain dread, calling them Atuas Gods." *Dieffenbach.*

* * *Triangular patch of the scales in the front of the vent pierced with a central pore.*

4. *Naultinus pacificus.—Gray,* Zool. Misc., 73. Gecko pacificus, *Gray,* Brit. Mus. Platydactylus Duvaucelii, *Dum. and Bib.*, Herp. Gen. iii. 312.

Pale brown, marbled, and dotted with darker brown, forming four broad, irregular, unequal confluent bands across the back; a dark streak from the back angle of the eye to the angle of the mouth, and a broad irregular band from the upper part of the back of the eyes to just over the ear. Lower lip with six larger plates on each side the rostral one, the three front largest; the upper lip with a small roundish scale in the middle just above the rostral plate.

Var. 2. Small, with only the two front lateral lower labial plates large.

Inhab. New Zealand, Cook's Straits.—*Dr. Dieffenbach.* "Islands of the Pacific Ocean."—Mr. S. Stutchbury, 1830.

This species appears to have a more general distribution than the preceding, as we some years ago received a small specimen from Mr. S. Stutchbury, who brought it from one of the islands of the Pacific. It agrees in many points with the *P. Duvaucelii* of Dumeril, but they describe that species as coming from Bengal.

5. *Naultinus punctatus.*

Inhab. New Zealand.—Museum of Haslar Hospital, presented by *H. Kelsall, Esq.*, Surg. R.N.

Thumb clawed, dark green, back with very small scattered black specks the size of a granule; the under side yellow green; length of body 4 inches; tail broken; toes 5. 5.; claws 5. 5. all acute; toes elongate, unequal, short, the lower joints dilated, and furnished with a series of cross plates; the last joint rather tapering, flat beneath, triangular above, covered with granular scales; belly with a fold of skin on each side. The body, limbs, and tail covered with uniform granular scales, the throat with similar, and the rest of the under side with rather larger granular scales. The head covered with larger flat polygonal scales, forming small shields over the muzzle. The under side of the base of the tail covered with rather large many-sided smooth scales; labial plates regular. The scales in the front of the vent, between the thighs, rather larger, each pierced with a pore, forming together a triangular spot, and there are two series of pores along the under side of each thigh.

The Hemidactylus Oualensis, *Dumeril and Bibron*, Herp. Gen. iii. 351, t. 28, f. 7, probably belongs to this genus.

Fam. AGAMIDÆ.

Genus HATTERIA. *Gray*, Zool. Misc. 72.

Head quadrangular, covered with small scales; throat with a cross fold; nape and back with a crest of compressed spines; body covered with small scales, belly and under side of the tail with large squarish keelless flat scales placed in cross series; tail compressed, triangular, covered with small scales, and with a ridge of large compressed spines; legs strong; toes 5. 5., short, strong, cylindrical, slightly webbed at their base, covered above and below with small scales; claws short, blunt. Femoral pores, none. Pre-anal scales small; a few of them are pierced in the centre.

6. *Hatteria punctata. Gray*, Zool. Misc. 72. Gigantic Lizard, *Cook's* Voy., 3, I. 153., or Guana.—*Polack*, N. Z. i. 317.

Inhab. New Zealand.

Olive; sides and limbs with minute white specks; beneath yellowish. The spines of the nuchal and dorsal crests yellow, of the caudal brown; the scales of the back, head, tail, and limbs small,

granular, nearly uniform; with irregular folds in the skin, which are fringed at the top with a series of rather larger scales. An oblique ridge of larger scales on each side of the base of the tail, and a few shorter longitudinal ridges of rather smaller ones on each side of the upper part of the tail.

There is a young specimen of this species more brightly coloured in the Museum of Haslar Hospital, Gosport.

" I had been apprized of the existence of a large lizard, which the natives called *Tuatera*, or *Narara*, with a general name, and of which they were much afraid. But although looking for it at the places where it was said to be found, and offering great rewards for a specimen, it was only a few days before my departure from New Zealand that I obtained one, which had been caught at a small rocky islet called Karewa, which is about two miles from the coast, in the Bay of Plenty, and which had been given by the Rev. W. Stack, in Tauranga, to Dr. Johnson, the colonial surgeon. From all that I could gather about this Tuatera, it appears that it was formerly common in the islands; lived in holes, often in sandhills near the sea-shore; and the natives killed it for food. Owing to this latter cause, and no doubt also to the introduction of pigs, it is now very scarce; and many even of the older residents of the islands have never seen it. The specimen from which the description is taken I had alive, and kept for some time in captivity: it was extremely sluggish, and could be handled without any attempt at resistance or biting."—*Dieffenbach.*

Fam. HYDRIDÆ.

7. *Two-coloured Sea Snake. Pelamys bicolor. Polack,* N. Z., i. 318.

Inhab. New Zealand, River Hokianga.

Polack observes, a native showed Captain Cook a drawing of a guana and a snake: he suspects the latter must have been a conger-eel. N. Z., i. 318.

" Neither sea nor land snakes have ever been seen by me. An English captain tried to introduce (!) the common black snake of New South Wales, but it is said that they died, and frustrated his benevolent design."—*Dieffenbach.*

Fam. TESTUDINIDÆ.

" On the authority of Mr. Charles Heaphy I state here that a small land tortoise was found near the Wanganui River, in Cook's Strait; the natives never mentioned to me the existence of such an animal."—*Dieffenbach.*

Order AMPHIBIA.

Polack, i. 318, mentions "toads and frogs as not uncommon, especially near the mountain districts, but he believes they do not differ from the species in Europe."

As the species of these animals are very local in their distribution, I have no doubt, when they come to be examined, or specimens of them are sent to Europe for comparison, that they will prove new to science, and different from any hitherto described. "They have never been seen by me."—*Dieffenbach.*

IV.—LIST of FISH hitherto detected on the Coasts of NEW ZEALAND, by JOHN RICHARDSON, M.D., Inspector of Hospitals at Haslar; with the description, by J. E. GRAY, Esq., and Dr. RICHARDSON, of the New Species brought home by Dr. Dieffenbach.

Fam. PERCOIDEÆ.

1. *Serranus lepidopterus.*—Butterfly Barber-fish. Richardson, Annals of Natural History, for March, 1842. —(Perca lepidoptera, J. R. Forster, MS. II. 58, apud Bl. Schn., p. 302.)

2. *Polyprion cernuum.*—Wreck-fish, Cherney, or Jew-fish. C. and V. 3, p. 24, t. 42. (Sciæna gadoides, Solander MS. Pisces Australiæ, p. 38. Banks, fig. pict. 2, t. 74. Palo-tera, G. Forster, fig. pict. Bibl. Banks, 2, t. 218. Perca prognathus, J. R. Forster, MS. IV. 19, apud Bl. Schn., p. 301.)

3. *Centropristes trutta.*—The Kahavai. C. and V. 2, p. 54. (Sciæna trutta, G. Forster, fig. pict. 2, t. 210. Perca trutta, J. R. Forster, apud Bl. Schn., p. 542.)
Inhabits Queen Charlotte's Sound.

4. *Centropristes mulloides.*—(Sciæna mulloides, Banks, fig. pict. 2, t. 68. Sciæna mulloides β. (sapidissima), G. Forster, fig. pict. 2, t. 211.)
Inhabits Hetrawaii and Queen Charlotte's Sound.

5. *Centropristes sapidissimus.*—(Mulloides sapidissimus,

Solander, Pisc. Austr., p. 22. Banks, fig. pict. 2, t. 67.)

Inhabits Tegadoo Bay and Tolaga.

6. *Aplodactylus meandratus.*—Richardson, Zool. Trans. 3, p. 83. (Sciæna mæandrata, Banks, fig. pict. 2, t. 65. Sc. Mæandrites, Solander, Pisc. Austr., p. 2.)

Taken off Cape Kidnappers.

7. *Percis colias.*—Coaly Percis, C. and V. 3, p. 273. (Labrus macrocephalus, Solander, Pisc. Austr., p. 27. Banks, fig. pict. 2, t. 57. Gadus colias, G. Forster, fig. pict. 2, t. 181. J. R. Forster, MS. II. 36, apud Bl. Schn., p. 54.)

Inhabits Queen Charlotte's Sound.

8. *Percis nicthemera.*—Black and white Percis. C. and V. 3, p. 274.

An inhabitant of the Bay of Islands, and perhaps not specifically distinct from the preceding.

9. *Uranoscopus maculatus.* — Bearded Uranoscope. Richardson, Ann. Nat. Hist. for May, 1842. (Uranoscopus maculosus, Solander, Pisc. Austr., p. 21. U. maculatus, J. R. Forster, apud Bl. Schn., p. 49. G. Forster, fig. pict. 2, t. 176, 177. U. kouripoua, Lesson, Voy. par Duperrey, pl. 18. U. cirrhosus, C. and V. 3, p. 314. U. Forsteri, Id., p. 318.)

Frequents Queen Charlotte's Sound, Tolaga, and the Bay of Islands. "Bedee" is stated to be its native name by Forster, and "Kouripooa" by Lesson.

10. *Upeneus vlamingii.*—C. and V. 3, p. 452. (Labrus calopthalmus, Solander, Pisc. Austr., p. 35. Banks, fig. pict. 2, t. 46.)

Inhabits Queen Charlotte's Sound.

11. *Upeneus porosus.* — C. and V. 3, p. 455. Inhabits the rivers.

Fam. COTTOIDEÆ.

12. *Trigla papilionacea.*—The Kumu. C. and V. 4, p. 50. (Solander, Pisc. Austr., p. 23. Banks, fig. pict. 2, t. 104.)

Has been taken in Tolaga Bay, at Oporagee, in the Bay of Islands, and on other parts of the coast.

13. *Scorpæna cardinalis.* — Richardson, Annals Nat. Hist. for 1842, p. 212. (Solander, Pisc. Austr., p. 28. Banks, fig. pict. 2, t. 212.)
On the coast of Eahee-no-mauwee.

14. *Scorpæna cottoides.* — J. R. Forster, apud Schn., p. 196. (G. Forster, fig. pict. 2, t. 190.)
The native name is "Enooheetara."

15. *Scorpæna plebeia.*—Richardson, Ann. Nat. Hist. for 1842, p. 212. (Solander, Pisc. Austr., p. 21.)
Inhabits Tolaga Bay.

16. *Scorpæna cruenta.*—Richardson, Ann. ut supra. (Solander, Pisc. Austr., p. 5.)
Taken off Cape Kidnappers.

17. *Sebastes percoides.* — Richardson, Ann. Nat. Hist. for July, 1842, p. 384. (Solander, Pisc. Austr., p. 4. Banks, fig. pict. 2, t. 16.)
Taken at Motuaro, in Queen Charlotte's Sound.

Family SCIÆNOIDEÆ.

18. *Cheilodactylus carponemus.*—Richardson, Zool. Tr. 3, p. 99. (Sparus carponemus, G. Forster, fig. pict. 2, t. 206. Sciænoides abdominalis, Banks, fig. pict. 2, t. 206.)
Inhabits Matarruhow and Dusky Bay; and also King George's Sound in New Holland, and Port Arthur in Van Diemen's Land.

19. *Cheilodactylus macropterus.* — Richardson, Zool. Trans. 3, p. 101. (Sciæna et Sciænoides abdominalis, Solander, Pisc. Austr., p. 11 et 27. Banks, fig. pict. 2, t. 40. Sciæna macroptera, G. Forster, fig. pict. 2, t. 206. J. R. Forster, MS. II. 54, apud Bl. Schn., p. 342.)
Taken off Cape Kidnappers, in Queen Charlotte's Sound, and in Dusky Bay.

20. *Latris? salmonea.* — Richardson, Zool. Trans. 3, p. 114. (Sciæna salmonea, Banks, fig. pict. 2, t. 66.) Inhabits Totæranue Cove, Queen Charlotte's Sound.

21. *Latris lineata.*—Richardson, Zool. Trans. 3, p. 108. (Sciæna lineata, G. Forster, fig. pict. 2, t. 204. J. R. Forster, MS. II. 52, apud Bl. Schn., p. 342.)

This fish was taken by Cook's crew in Dusky Bay, and named by them "Yellow Tail." It is very like the much-prized Trumpeter of Van Diemen's Land.

22. *Latris ciliaris.* — Richardson, Zool. Trans. 3, p. 115. (Sciæna ciliaris, G. Forster, 2, t. 205, and 2, t. 209. J. R. Forster, II. 55, apud Bl. Schn., p. 311.)

This fish is named "Moghee" by the natives of Dusky Bay. It is also an inhabitant of Queen Charlotte's Sound.

Fam. Sparoidæ.

23. *Pagrus guttulatus.*—C. and V. 6, p. 160. An inhabitant of the mouths of rivers.

24. *Pagrus micropterus.*—C. and V. 6, p. 163. Inhabits the estuary of the River Thames, N. Zealand.

25. *Pagrus latus.* — Richardson, Ann. Nat. Hist. for 1842, p. 392. (Sciæna lata, Solander, Pisc. Austr., p. 25. Sciæna aurata, G. Forster, fig. pict. 2, t. 208. J. R. Forster, MS., apud Bl. Schn., p. 266.)

Taken in the sea between Owhooragi and Opooragi, and also in Queen Charlotte's Sound. In the latter locality its native name is "Ghooparee."

Fam. Scomberoideæ.

26. *Scomber loo.*—C. and V. 8., p. 52.? (*Scomber scombrus*, Solander, Pisc. Austr., p. 31.)

Solander observed this mackerel in Queen Charlotte's Sound. Its identity with the *Scomber loo* is not perfectly established.

27. *Thyrsites atun*, var. *altivelis.* — Richardson, Zool. Tr., 3, p. 119. (Scomber splendens, Solander, Pisc. Austr., p. 37. Scomber dentex, G. Forster, fig. pict. 2, t. 216. Scomber dentatus, J. R. Forster, MS. II. 58, apud Bl. Schneid.)

This fish is named " Maga" by the natives of Queen Charlotte's Sound, where it was seen by the Forsters. Solander first saw it in Murderer's Bay.

28. *Gempylus Solandri*, C. and V. 8, p. 216. (Scomber macropthalmus, Solander, Pisc. Austr., p. 40. Banks, fig. pict. 2, t. 91.)
Frequents the coasts of Eaheenomauwee.

29. *Histiophorus* ——— ?

" Sword-fish" are mentioned in Polack's account of New Zealand. The species is not ascertained, but it is perhaps the *indicus*.

30. *Naucrates* ——— ?

" Pilot-fish" are also mentioned by the same writer.

31. *Chorinemus forsteri*.—(Scomber maculatus, G. Forster, fig. pict. 2, t. 228. J. R. Forster, MS. II. 120, apud Bl. Schn., p. 26.)

This fish is named " Milinjidne" by the natives of Port Essington on the north coast of New Holland. It is probably the same species with the *Chorinemus commersonianus* of the " Histoire des Poissons."

32. *Trachurus novæ-zelandiæ*, C. and V. 9, p. 26.
An inhabitant of the seas of New Zealand and of Shark Bay, New Holland.

33. *Trachurus? clupeoides*.—(Scomber clupeoides, Solander, Pisc. Austr., p. 31.)
Inhabits Dusky Bay.

34. *Caranx lutescens*. — (Scomber lutescens, Solander, Pisc. Austr., p. 38.)
Inhabits Queen Charlotte's Sound.

35. *Caranx sinus-obscuri*.—(Scomber trachurus, varietas, G. Forster, fig. pict. 2, t. 223. C. and V. 9, p. 20.)
Frequents Dusky Bay.

36. *Caranx platinoides*.—(Scomber platinoides, Solander, Pisc. Austr., p. 13.)
Frequents Tolaga Bay.

37. *Seriola cultrata*.—(Sciæna cultrata, G. Forster, fig.

pict. 2, 212. J. R. Forster, MS. IV. 9, apud Bl. Schn., p. 344.)

Discovered at Norfolk Island by the Forsters.

38. *Capros australis.*—Richardson, Zool. Tr., 3.

This is probably the Dory mentioned by Polack.

Fam. SIGANOIDEÆ.

39. *Acanthurus triostegus.*—Bl. Schn. p. 215. (Harpurus fasciatus, J. R. Forster, apud Schn. Teuthis australis. *Gray.* King's Voy. Austral. Append, 435.)

Inhabits the seas of the Mauritius, New Zealand, New Holland, and Polynesia.

Fam. MUGILOIDEÆ.

40. *Mugil forsteri.*—C. and V. xi. p. 141. (Mugil albula? G. Forster, fig. pict. 2, t. 239.)

Polack says that mullets are named by the natives "Kanai," but we do not know whether this be the species he means or not.

Fam. GOBIODEÆ.

41. *Clinus littoreus,* C. and V. xi. p. 389. (Blennius littoreus, G. Forster, fig. pict. 2, t. 184. J. R. Forster, MS. II. 42, apud Bl. Schn., p. 177.)

Named "Kogop" by the natives of Queen Charlotte's Sound.

42. *Acanthoclinus fuscus.*—Jenyns, Zool. of Beagle, pl. 18, f. 2.

Found by Mr. Darwin in the Bay of Islands. The preceding species is thought by Mr. Jenyns to be probably likewise a member of this group.

43. *Christiceps australis.*—C. and V. xi. p. 102.

Inhabits the rivers of New Zealand and Van Diemen's Land.

44. *Tripterygion nigripinne.*—C. and V. xi. p. 413.

Inhabits rivers.

45. *Tripterygion varium.*—C. and V. xi. p. 414. (Blennius varius, G. Forster, fig. pict. 2, t. 185. J. R. Forster, MS. II. 43, apud Bl. Schn., p. 178.)

Named "Kekogop" by the natives of Queen Charlotte's Sound.

46. *Tripterygion forsteri.*—C. and V. xi. p. 415. (Blennius tripinnis, J. R. Forster, MS. II. 41, apud Bl. Schn. p. 174.)

47. *Tripterygion fenestratum.* — C. and V. xi. p. 416. (Blennius fenestratus, G. Forster, fig. pict. 2, t. 186. J. R. Forster, MS. II. 39, apud Bl. Schn., p. 173.)
Inhabits the fresh-water rivulets of Dusky Bay, and is named by the natives "Hetarooa."

48. *Tripterygion capito.*—Jenyns, Zool. of the Beagle, pl. 19, f. 1.
Crawls over the tidal rocks in the Bay of Islands.

49. *Eleotris gobioides.*—C. and V. xii. p. 247.

50. *Eleotris radiata.*—C. and V. xii. p. 250.
Taken in the mouth of the river Thames.

50*. *Eleotris basalis.*—Gray, Zool. Misc., 73.
Inhabits the River Thames, New Zealand.—*Dr. Dieffenbach.*

"Brown, in spirits, minutely darker speckled; fins darker, blackish; the pectoral fin with a broad yellow basal band; head blackish; tail rounded; first dorsal 7, hinder 10 rayed; ventral 5 rayed."—*Gray.*

51. *Hœmerocœtes acanthorhynchus.* — C. and V. xii. p. 311. (Callionymus acanthorhynchus, G. Forster, fig. pict. 2, t. 175. J. R. Forster, II. 30, apud Bl. Schn., p. 41. *C. monopterygius,* Bl. Schn. l. c. L'Hémérocet acanthorhynque, C. and V., 12, p. 311.)

The Forsters, father and son, described and figured a specimen of this fish, which was thrown up in a storm on the beach of Queen Charlotte's Sound. It had not come in the way of collectors since that time, until Dr. Dieffenbach procured a specimen in Wangaroa Bay, Chatham Island, which he sent to the College of Surgeons, and he also possesses a coloured sketch of the recent fish. Through the kindness of Professor Owen, I have had an opportunity of examining the specimen, and of drawing up the subjoined

description. Though Cuvier knew the fish only from the drawing and notes of the Forsters, and there are some important omissions and obscure passages in the latter, as published by Schneider, he appears to have assigned a correct place to it in the system; for it seems to be most nearly allied to *Callionymus*, which is the genus to which it was assigned by Forster. The New Zealand name of this fish is written "Kogohooe" by G. Forster, and "Kohikoi" by Dr. Dieffenbach.

Form elongated, with the width at the gill-covers, where it is greatest, exceeding the height; from thence the head is depressed, and slopes gradually to the snout, which shows a widely lanceolate tip when seen from above, and a thin edge when viewed in profile. The top of the head is flatly convex laterally, and the same depressed-rounded form extends on the upper surface, from the occiput to the dorsal, but with an acute though not elevated mesial line. At the beginning of the dorsal the height and thickness of the body are nearly equal, and from thence it diminishes gradually in both dimensions to the slender base of the caudal fin. The sides are quite flat, and the back and belly are rounded, with a groove for the reception of the dorsal and anal. The head forms somewhat less than a fifth part of the total length, caudal included, and its height at the eyes is about equal to one-third of its own length. The large oval orbits, being placed very near to each other on the lateral slope of the head, have a vertical and slightly outward aspect. A thickening of the integument on the upper half of the eyeball forms what Forster calls "a semilunar nictitating membrane." The upper margins of the orbits are smooth and slightly raised, and flank a narrow linear mesial depression. The preorbitar large and triangular, with its apex, pointing forward, has a smooth even edge, with some low smooth ridges radiating forward on its surface. An exterior membrane, free beneath, stretches across the snout from one preorbitar to the other, as in *Callionymus*, and is the part to which Forster alludes when he says "*labium superius duplex, apice semilunato spinis duabus.*" The fore edge of the membrane is slightly lunate, the tips of the crescent being formed by the acute subulate points of the maxillaries, which are the spines of Forster. The limb of the maxillary widens to its end, which is truncated, and can be retracted entirely beneath the edge of the preorbitar and of the scaly margin of the cheek at the angle of the mouth: its end shows when the jaws are extended. The intermaxillaries form the entire upper lip, and their limbs, covered by the ordinary integument, play beneath the preorbitar membrane, and are pro-

tractile, though in a less degree than in *Callionymus*, and without giving a downward inclination to the mouth. Indeed, the structure of the jaws generally is much like that which exists in the genus just mentioned. The gape is pretty large, and extends nearly as far back as the anterior edge of the orbit. The under-jaw is rather more acute than the upper one, and a very little shorter; it is bordered by a thin membranous lip, which widens towards the angle of the mouth, and folds back when the orifice is shut. The nostrils are situated a short way before the eye, and just above the upper edge of the preorbitar. The posterior opening is small and oval, and may be easily mistaken for one of the pores which are scattered over the neighbouring scaleless parts: the anterior opening is contiguous to it, and scarcely to be discerned, being almost hidden by a minute membranous point. A small cluster of pores between the anterior angles of the orbits may have been mistaken by Forster for the nostrils. His expression is, "*nares inter oculos, contiguæ.*" The upper and lower jaws, branchiostegous membranes, preorbitars, disks of the preopercula, and narrow space between the eyes, are covered with scaleless membrane, dotted irregularly with minute pores. A double row of these pores exists on the middle of each limb of the lower jaw; moderately large scales cover the cheek close to the orbits, and run forward even a little farther than the angle of the mouth. The scales of the operculum and suboperculum are somewhat larger, and completely conceal the junction of the two bones. The interoperculum is equally scaly, but being slightly narrower its extent is readily perceived. The disk of the preoperculum has a deeply lunate form, and is augmented by a very thin scaleless membranous border. No vestige of any spinous process exists on its rounded edge. The whole gill-cover has an obtuse semi-oval form; and its thin, flexible, rounded edge projects far over the gill-opening, and fits so closely to the pectoral region as to conceal the opening, though it is very large, and runs forward to the root of the tongue. The gill-covers, being scaly to their extreme edges, blend imperceptibly with the scales at the base of the pectoral fins, giving no indication of the existence of the aperture till the flap is raised; but on each side of the nape the opening, which runs forward there, gapes somewhat like the valve of a *mya*. All this is faithfully represented in George Forster's figure; but there is an ambiguity in J. R. Forster's notes, which has led Cuvier to think that the branchial aperture was restricted to a tubular opening, as in *Callionymus*. The passage is "*operculà squamosâ, calcari*

simplice: apertura branchialis, supera subovata, tubulosa." The spur to which he alludes can only be the projecting rounded gill-flap, which, from the opening running along its upper edge on the side of the nape, shows in profile like the obtuse spur of a violet. The latter clause of the passage is also intelligible if the adverb *superà* be the word that was written by Forster. The branchiostegous membrane is not broad, but when expanded it assumes, from the tightness of its margin, somewhat of the swelling form common among the gobioids and cottoids. When the mouth is closed, the acute inner edges of the limbs of the lower jaw, coming in contact with each other, overlie and completely conceal the gill-membrane, and its attachment to the isthmus.

The intermaxillaries are furnished round the entire border of the mouth with a narrow band of short recurved teeth. The rounded articular heads of the maxillaries project into the roof of the mouth, and are lined by soft unarmed integuments. The chevron of the vomer, lying contiguous to them behind, is smooth and depressed on the mesial line, but forms a small minutely-toothed button on each side, close to the anterior points of the palate-bones. Forster describes this part of the structure by the phrase "*palatum papillosum, denticulatum.*" He also says of the jaws "*dentes minuti,*" which must have been overlooked by the authors of the 'Histoire des Poissons' when they wrote—"*Mais sur les dents des mâchoires Forster garde le silence.*" The tongue is narrow and strap-shaped, free beneath for a great part of its length, and smooth on the surface. The pharyngeals are armed with short hair-like teeth; and the long, slender branchial arches are set with round tubercles, which are fringed with a few minute teeth.

The scales are moderately large, of a semi-oval form, and truncated at the base by a waving line, which produces a very shallow middle lobe. There are about 13 nearly parallel furrows on the base, and the outer edge of the scale is thin and membranous: its structure is cycloid. The lateral line is straight, and is composed of 48 scales, which are rather smaller and more lobed than the others. A short mucous tube perforates the disk of each of these scales, and rises above its surface. Behind the pectorals there are three rows of scales above the lateral line, and five below it. The scales terminate at the base of the caudal in a lanceolate point on each side of the fin.

Rays: Br. 7—7; D. 41; A. 39; C. 12½; P. 20; V. 1 5.

The pectorals have an oval form, their central rays being the

longest, and the others diminishing gradually to the uppermost and undermost, which are short. All the rays are forked at the tips; and a triangular patch of small scales covers the base of the central ones. The elliptical and rather acute ventrals are attached nearly half their own length before the pectorals. Their short, slender spine has a flexible tip. The other five rays are forked, the fourth being the most so, as well as the stoutest and longest. The flat, scaly space between the bases of the ventrals exceeds them in breadth. The tips of these fins when laid back go a little beyond the middle of the pectorals, and just touch the first anal ray. The dorsal, commencing over the first third of the pectorals, extends to near the caudal fin: its fourth ray stands over the anus. Two or three of the anterior rays are graduated, the next portion of the fin is nearly even, and about one-quarter higher than the depth of the body. The posterior quarter of the fin is also graduated, and the last ray has only one-third of the length of the tallest one. All the rays are jointed, tapering, and flexible; and, with the exception of two thin middle ones, which are faintly forked, they are all simple. The membrane of this, as of all the other fins, is transparent and delicate, and disappears so readily when handled, that its original extent cannot be ascertained in the specimen. The figures represent it as being nearly as deep as the rays, and showing a notch behind each of their tips. The anal is similar to the dorsal in shape and structure, but is one-third less in height. Its first spine stands on the verge of the anus, and is distinctly jointed. The central rays are rather more evidently forked at the tips than the corresponding dorsal ones. Both fins, when laid back in their respective furrows, lie with all their rays turned to the same side, as is usual with the blennies, and not alternately to right and left, like the spinous rays of most acanthopterygii. The caudal fin is composed of 8 forked rays, 2 simple graduated ones above and below, and 2 short incumbent basal ones. The first upper-forked one is the largest, and forms an acute projecting tip to the otherwise rounded fin. Dr. Dieffenbach's figure corresponds, in this respect, with the specimen, so that the fin has not been mutilated since the drawing was made. But Forster gives a slightly crescentic terminal edge to the caudal. The length of the part of the tail which is intercepted between the caudal and the two other vertical fins is about equal to its height. The anal papilla is small, and does not project beyond the orifice.

In Dr. Dieffenbach's sketch the general colour of the head,

body, and caudal fin is wax-yellow or siskin-green, becoming brighter towards the under surface. Four flaxflower-blue streaks descend from behind forward, obliquely over the nape, gill-covers, and cheek: there are some blue tints about the jaws, and two rows of blotches of the same colour run along the sides to the tail. The tip of the caudal is blackish. The base and upper edge of the dorsal have the greenish tint of the body; the middle part is alternately bluish and rose-coloured, with a row of irregular darker red spots. The anal is rose-coloured, with a purple margin, and the pectorals and ventrals are entirely rose-coloured.

DIMENSIONS.

	In.	Lin.
Length from tip of upper lip, when retracted, to extremity of caudal-fin	8	2
Do. do. to base of caudal-fin	7	0
Do. do. to beginning of anal	2	$3\frac{1}{3}$
Do. do. to beginning of dorsal	1	$11\frac{1}{3}$
Do. do. to pectorals	1	$9\frac{1}{2}$
Do. do. to ventrals	1	5
Do. do. to edge of gill-flap	1	9
Do. do. to anterior angle of eye	0	$7\frac{1}{2}$
Diameter of the eye, lengthwise	0	$4\frac{1}{2}$
Greatest height of the dorsal (11th to 15th ray)	0	$10\frac{1}{2}$
Height of first dorsal ray	0	7
Do. of last do.	0	$3\frac{1}{3}$
Do. of middle anal rays	0	7
Length of dorsal fin	4	$6\frac{1}{4}$
Do. of anal fin	4	5
Do. of space between dorsal or anal and caudal	0	$2\frac{1}{2}$
Do. of ventrals	0	11
Do. of pectorals	1	2
Do. of caudal	1	2
Height of body at anus	0	9
Thickness of do.	0	8
Width at gill-covers	0	$9\frac{1}{2}$
Do. of space between the orbits	0	2

The dimensions of Forster's specimen are nearly the same with the above.

Thrown up by a storm in Queen Charlotte's Sound, and termed by the natives "Kogohooce." At Wangaroa

Bay, Chatham Island, called "Kohikoi."—*Dr. Dieffenbach*, whose specimen is now in the British Museum.

Fam. LABROIDEÆ.

52. *Labrus pœcilopleura.*—C. and V. xiii. p. 95.

M. Lesson ascertained that the native name of this fish is "Parè quiriquri."

53. *Julis? rubiginosus.*—(Sparus rubiginosus, Banks, fig. pict. 2, t. 38. Solander, Pisc. Austr., p. 7.)

Taken off Cape Kidnappers.

54. *Julis notatus.* — (Sparus notatus, Solander, Pisc. Austr., p. 16. Banks, fig. pict. 2, t. 37.)

55. *Julis miles.*—(Labrus coccineus, J. R. Forster, apud Schn. Labrus miles, Bl. Schn., p. 264.)

Named the "Soldier" by the seamen who accompanied Cook on his second voyage.

56. *Julis celidotus.*—(Labrus celidotus, J. R. Forster, apud Bl. Schn., p. 265.)

57. *Julis? prasiophthalmus.*—(Sparus prasiophthalmus, Solander, Pisc. Austr., p. 5.)

58. *Odax pullus.*—C. and V. 14, p. 304. (Scarus pullus, G. Forster, fig. pict. 2, t. 202. J. R. Forster, MS. IV. 17, apud Bl. Schn., p. 208.)

Named "Mararee" by the inhabitants of Queen Charlotte's Sound.

59. *Odax vittatus.*— (Coregonoides vittatus, Solander, Pisc. Austr., pp. 1-39. Callyodon coregonoides, Banks, fig. pict. 2, t. 44.)

Inhabits the sea at Mataruhow.

Fam. CYPRINOIDEÆ.

60. *Leuciscus* (*Ptycholepis*) *salmoneus.*—(Mugil lavaretoides, Solander, p. 15.? Mugil salmoneus, G. Forster, fig. pict. 2, t. 237. J. R. Forster, MS. II. iv. 14, apud Bl. Schn., p. 121.)

Inhabits Tolaga.

Fam. Esocidæ.

61. *Galaxias alepidotus.*—Cuv., Reg. An. 2, p. 283. (Esox alepidotus, G. Forster, fig. pict. 2, t. 235. J. R. Forster, MS. II. 62, apud Bl. Schn., p. 395.)

Named by the natives of Dusky Bay "He-para," and by Cook's sailors "Rock-trout."

62. *Hemiramphus marginatus. Lacépède.* (Cuv., Règ. An., ii., p. 286.)

One of the fish sent by Dr. Dieffenbach to the College of Surgeons (now in the British Museum) is a *hemiramphus.* Its scales have in a great measure perished, as very often occurs when fish of this genus are put up in weak spirit, but the specimen is otherwise in pretty good condition. I have referred it to the *marginatus* of Lacépède (v. vii., 2), though, in the absence of good figures or authentic examples, I do so with doubt. I had received two specimens of the same fish from Port Arthur, Van Diemen's Land, before I saw Dr. Dieffenbach's collection. The table of dimensions will suffice to give an idea of the proportions of the fish.

Its form is the usual one of the elongated *hemiramphi:* the depth of the body is almost uniform from the nape to the anus, which is remote from the head. The thickness is but little less than the height, but the form becomes more compressed at the origin of the dorsal and anal fins, which are opposite to each other. The height also slopes rapidly down there into the trunk of the tail, which is short and rather slender. The back is broadish and rounded, and, the scales having dropped off, shows longitudinal lines, marking the course of the large muscles of the back. There is a bright silvery band along the side, and the lateral line following the curve of the belly near its edge can still be traced. The scaly triangular upper jaw, as usual in the genus, is capable of being elevated by a hinge-like joint, without the slightest power of extension. The lower jaw, resembling the bill of snipe, is bordered by a thin lip, whose width is equal to half that of the lower jaw itself. This lip folds back, and when raised permits a row of 15 or 16 round pores to be seen on the basal half of the jaw. The orifice of the mouth corresponds exactly with the semi-lanceolate form of the upper jaw, and it is armed entirely round its border by a narrow, crowded band of short linear, tricuspid teeth. The cusps are slightly divergent, and the central one of each tooth is rather the largest. In a second species from Port Arthur, which has a

more slender and scarcely bordered lower jaw, the lateral cusps of the teeth are very minute; and in a nearly similar species from the China seas the teeth are more thinly set, and the lateral cusps are so indistinctly seen through a common lens, that the teeth appear simply subulate. The tongue is fixed nearly to the top, and is fleshy, with a concave smooth disk and slightly raised membranous margin.

Rays: Br.; D. 16; A. 18; C. 16¼; P. 12; V. 7.

The pectoral is acute, the rays lengthening gradually from the lowest to the uppermost, which is simple but articulated. The others are forked at the tops. The articulations in the first rays of the dorsal and anal are obscure. The fork of the caudal scarcely extends to half its depth; the lower lobe, as usual in the genus, is the largest. The ventrals, small and approximate, are placed behind the middle of the total length of the fish.

DIMENSIONS.

	Van Diemen's Land Spec. No. 1.		New Zealand Spec.		Van Diemen's Land Spec. No. 2.	
	In.	Lin.	In.	Lin.	In.	Lin.
Length from point of lower jaw to tip of caudal	10	9	11	0	12	2
Projection of lower jaw beyond upper one	1	11	1	8	2	0
Length from point of upper jaw to tip of caudal	8	9	9	3	10	2
Do. do. to base of caudal	7	6	7	8½	8	6
Do. do. to anus	5	8	5	11	6	6
Do. do. to ventrals	4	7½	4	8	5	3½
Do. do. to pectoral	1	7¼	1	8½	1	9½
Do. do. to edge of gill-cover	1	6	1	7	1	8
Length of lower lobe of caudal	1	2	1	2	1	5
Do. of pectorals	1	0	1	0	1	3
Do. of ventrals	0	5½	0	6	0	6½
Do. of dorsal, or anal	1	2	1	2	1	5
Do. of trunk of tail between vertical fins	0	6	0	6	0	6
Height at the nape	0	8½	0	9½	0	9½
Do. of body	0	8	0	8½	0	9½
Thickness of body	0	6	0	6½	0	8
Diameter of circular orbit	0	4	0	4	0	4¼
Length of upper jaw	0	4	0	4	0	4½

63. *Galaxias fasciatus.*—Gray, Zool. Misc., 73.
Inhabits the River Thames, New Zealand.—*Dr. Dieffenbach.*

"The body brown, with nearly regular narrow cross bands on each side."

"This species resembles, in its form and proportions, *Esox alepidotus*, Forster, Icon. ined., Brit. Mus., No. 235: but that figure represents his species as olive-green; the back, head, bases of the dorsal fins, and the side of the body marked with unequal, moderate-sized, irregular-shaped, yellow spots: some of the spots are lunate, and one on each side, over the pectoral fin, is ring-shaped, with a central eye; while all the specimens brought home by Dr. Dieffenbach, both the adult and young, are marked with similar cross bands."—*Gray.*

64. *Sairis scombroides.* — (Esox scombroides, Solander, Pisc. Austr., p. 40. Esox saurus, G. Forster, fig. pict. 2, t. 233. J. R. Forster, MS. II. 65, apud Bl. Schn., p. 394.)
Inhabits Dusky Bay and the sea between New Zealand and New Holland. It is named "He-eeya" by the aborigines.

65. *Exocetus subpellucens.*—(Esox subpellucens, Solander, Pisc. Austr., p. 14.)
This is a bearded species.

66, 67. *Exocetus exiliens et volitans.*—Auct.
Both these forms of flying-fish are stated by voyagers to be inhabitants of the Australian and New Zealand seas, but we have seen neither specimens nor figures of them from New Zealand.

Fam. Clupeodieæ.

68. *Clupea lata.*—Solander, Pisc. Austr., p. 17.
Inhabits Tolaga Bay.

We do not know to which of the subdivisions of the Linnæan genus Clupea it properly belongs. Megalops is an Australian form.

Fam. Gadoideæ.

69. *Lota baccha.*—Cuv., Reg. An. 2, p. 334. (Gadus rubiginosus, Solander, Pisc. Austr., p. 49. Gadus

bacchus, G. Forster, 2, t. 180. J. R. Forster, MS. II. 34, apud Bl. Schn., p. 53.)

Inhabits Murderer's Bay. It is probably the "haddock" of the settlers: its native name in Queen Charlotte's Sound is "Ehogoa."

70. *Lota rhacina.* — (Gadus rhacinus, G. Forster, fig. pict. 2, t. 179. J. R. Forster, MS. IV. 16, apud Bl. Schn., p. 56.)

Bears the name of "Ahdoroo" among the natives of Queen Charlotte's Sound.

71. *Brosmius venustus.*—(Blennius venustus, Parkinson, fig. pict. 2, t. 5.)

An inhabitant of Totæranue, or Shipcove in Queen Charlotte's Sound. It is most probably the "hake" of the settlers.

Polack mentions "cod-fish," bearing the native name of "Wapuka," but we do not know the fish he alludes to The "polach" he speaks of are, perhaps, the young of the *Percis colias*, the adult of which are known to the settlers as the "cole-fish."

Fam. PLATESSOIDEÆ.

72. *Platessa? (Rhombus?) scapha.*—(Pleuronectes scapha, G. Forster, fig. pict. 2, t. 193. J. R. Forster, MS. II. 46, apud Bl. Schn., p. 163.)

Named by the natives of Queen Charlotte's Sound "Mahoa."

73. *Rhombus plebeius.*—Solander, Pisc. Austr., p. 12.

Glib bonnet-fleuk.

Rh. plebeius, olivaceus, immaculatus; dentibus Solearum scopulæ-formibus, unilateralibus; squamis parvis lævibus, lineâ laterali rectâ; pinnâ caudæ truncatâ sub-rhomboidali: pinnis aliis esquamosis.

Rad. Br. 7—7; D. 60; A. 45; C. $12\frac{5}{5}$; P. 11—11; V. 6.

A single specimen of this fish was sent by Dr. Dieffenbach to the College of Surgeons (now in the British Museum). Solander has the following brief notice of a fish of this family in his 'Pisces Australiæ:'—"*Pleuronectes plebeius*, sæpe pedalis. Latus dextrum e cinereo pallidè olivaceum: latus sinistrum albicans. Iride cinereo, argentea: pupilla nigra. Habitat Tolaga." As this passage

agrees with Dr. Dieffenbach's specimen, and no figure was executed of Solander's fish, no mistake can arise from appropriating, as we have done, the specific appellation *plebeius* to the fish described below. The *Pleuronectes scapha* (G. Forster, t. 193; J. R. Forster apud Schn., p. 163) of Queen Charlotte's Sound has larger scales, the lateral line arched over the pectoral, a rounded caudal fin, and twice as many rays in the dorsal and anal as *plebeius*.

The form of *plebeius*, excluding the vertical fins, is an oval whose smaller axis rather exceeds half the longitudinal one; but the entire fish has a somewhat rhomboidal form, owing to the dorsal and anal rays increasing in length towards the middles of the fins. The naked trunk of the tail forms one-ninth of the length of the fish, caudal excluded. This fin is truncated by two lines meeting in an exceedingly obtuse angle at the tip of the central ray. The head forms a sixth of the entire length, caudal included. The mouth is rather small, and its sides are but slightly unequal. The right or coloured side is flatter, and rather smaller, and is quite toothless, as in the soles. The other, or under side, is convex, and is armed on both jaws with a band of short, dense, brush-like teeth; those on the lower jaw being somewhat taller than the intermaxillary ones. There are no teeth on the roof of the mouth. The knob of the vomer and the articular heads of the maxillaries form smooth rounded projections within the mouth. The tips of the maxillaries project, as is usual, under the integuments of the snout. The jaws form the apex of the head, the under one ascending when the mouth is shut, but projecting farther than the upper one when it is depressed. The eyes, placed on the right side, are near each other, their orbits being separated merely by a smooth, rounded, narrow, and slightly curved ridge, which may be traced by the finger through inequalities in the bone over the hind part of the head, nearly to the angle of the gill-opening. The upper eye is about one-third part of the length of its orbit farther back than the under one. The posterior opening of the nostrils is a small hole with thin edges: the anterior one is still more minute, with tubular lips. The nostrils are smaller and more approximated on the under side than on the upper one. All the parts before the eye, the under jaw, isthmus, gill-membranes, and ridge between the orbits, are scaleless; there are a few scattered deeply-imbedded scales on the disk of the preoperculum; the rest of the head is scaly, the scales on the under side being smaller and softer, but distributed as on the coloured side. The disk of the preoperculum alone is more con-

spicuously smooth on the inferior side, which is destitute of the downiness exhibited by many of the soles. The lateral line is quite straight, and runs to the extreme end of the caudal. The scales are deeply imbedded in the skin of the body, adhere strongly, and are smooth to the touch, whether the finger be drawn backwards or forwards; their form varies with their position, being oval, obliquely rounded, or partially truncated; all have a narrow rhomboidal tip covered with a thick spotted epidermis. Under a microscope of high power many clear lines or furrows can be seen radiating from behind the rhomboidal tip to the posterior edge of the scale, separated by fine ridges, which appear transversely jointed or corrugated, and as if composed of minute oblong crowded or tiled plates. A few of the same kind of plates can be perceived irregularly scattered on the tip of the scale when deprived of its epidermis. Neither teeth nor crenatures can be detected on the edge of the scale. Scaly fillets exist between the caudal rays. The other fins are scaleless.

The branchiostegous membrane is supported by seven rays on each side, the lower ray being very small and turned from the others towards the mesial line. The pectorals are rounded, and contain eleven rays. The under fin is rather smaller than the upper one, but has as many rays. The dorsal commences a little before the nostrils, and almost at the end of the snout; but the jaws project beyond it. Its rays, sixty in number, gradually increase in height towards the middle of the fin, and decrease again towards its end, the last rays being very short. The three first rays have free, tapering, thread-like tips, with the membrane between them deeply notched. The anal is shaped like the dorsal, except that the tips of its first rays do not project so far beyond the membrane. It contains forty-five rays. The ventral is situated in the same plane with the anal, and their membranes are continuous, the position of the anus alone showing where the one terminates and the other begins. If the fin be regarded as two ventrals combined, there are but three rays in each, and the three first resemble the corresponding dorsal rays, and have deeply-notched membranes. The pelvis forms a projecting horn, three-quarters of an inch long, separated from the os hyoides by a notch.

Dimensions.

	In.	Lin.
Length from end of snout to extremity of caudal fin	10	8½
Do. do. to beginning of ditto	8	9

	In.	Lin.
Greatest vertical height of body	4	9½
Do. do. of body and fins . .	6	11
Length from end of snout to gill-opening . .	1	9
Ditto do. to angle of upper orbit .	0	8
Distance between the orbits	0	2
Height of tail between the vertical fins . . .	1	0
Length of ditto	0	6
Thickness of body	0	7
Axis of orbits	0	6½
Small diameter of do.	0	5
Height of central dorsal or anal rays . . .	1	2
Length of caudal	1	11½

Inhabits Tolaga Bay.

Polack mentions flat-fish, which are intermediate between the flounder and the sole, and are named "pitiki" by the natives.

Fam. Discoboli.

74. *Lepadogaster pinnulatus.*—J. R. Forster, MS. IV., 15, apud Bl. Schn., p. 2. (Cyclopterus pinnulatus, G. Forster, fig. pict, 2, t. 248.)

Haunts stony beaches and the mouths of rivulets in Queen Charlotte's Sound. It is named "moyèadoo" by the natives.

75. *Gobièsox littoreus.*—Cuv. Reg. An. 2, p. 345. (Cyclopterus littoreus, J. R. Forster, MS. II. 27, apud Bl. Schn., p. 199.)

Inhabits stony beaches.

Fam. Echeneideæ.

76. *Echeneis naucrates,* L.

Fam. Anguilliformes.

77. *Anguilla Dieffenbachii.*—Gray, Zool. Misc., 73.

Inhabits the River Thames, New Zealand.—*Dr. Dieffenbach.*

"Upper jaw shortest; teeth small, in several series, velvet like; head short, conical; upper jaw rather the shortest: brown, in spirits, with small, differently placed, short black lines: face with 3 pores on each side just above the upper lip, and 4 pores in a short arched line just above the tubular nostrils; chin with a

series of 7 pores on each side near the edge, becoming wider apart behind; lateral line formed of rather distant tubular pores, the line is slightly bent upon the pectoral; the dorsal commencing a little distance before the vent. Length 15, head to pectoral 1¾, length of dorsal 10, of anal 8¾ inches."—*Gray*.

78. *Ophidium blacodes*.—G. Forster, fig. pict. 2, t. 174. (Bl. Schn., p. 285. Cuv. Reg. An. 2, p. 359.)

Named "ekokh" by the natives. Lurks at the bottom of the sea in stony places. The natives spear it and prize it as an article of food.

Fam. LOPHOBRANCHII.

79. *Hippocampus abdominalis*. — Lesson, Mem. de la Soc. d'Hist. Nat. iv. p. 411, Septr., 1818. (Voy. du Duperrey, Zool., p. 125.)

There are several other members of this genus in those seas.

Fam. PLECTOGNATHI.

80. *Tetraodon hamiltoni*, sp. nov.

There is a specimen in the Museum at Haslar.

81. *Monacanthus scaber*. — J. R. Forster, MS. II. 72, apud Bl. Schn., 477. (G. Forster, fig. pict. 2, t. 247.)

Known among the aborigines of Queen Charlotte's Sound by the name of "baddeek."

Fam. CHIMÆRIDÆ.

82. *Callorhynchus antarcticus*.—Lacépède, 1, xii. (Chimæra callorhynchus, Solander, Pisc. Austr., p. 18.)

Inhabits Murderer's Bay, and other parts of the coast. It is the "erhe-perhepe" of the natives, and the "elephant-fish" of the English settlers.

Fam. SCYLLIA.

83, *Scyllium? lima*.—Müller und Henlè, Plagiostomen, p. 26. (Squalus lima, Banks, fig. pict. 1, pl. 53. Sq. Isabelle, Lac. i. 225.)

Frequents the coast of Æaheenomauwee.

Fam. CARCHARIÆ.

84. *Carcharias (Prionodon) melanopterus.*—Müller und Henlè, Plagiostomen, p. 43. (Carcharias melanopterus, Quoy and Gaimard, Freyc., pl. 43.)
Common in the New Zealand and Australian seas.

85. *Carcharias (Prionodon) maoo.*—Müller und Henlè, Plagiostomen, p. 44. (Squalus Carcharias, Banks, fig. pict. 1, t. 51.)
Inhabits the seas of Polynesia, and coasts of Æaheenomauwee.

Fam. SPINACES.

86. *Acanthias maculatus.*—(Squalus maculatus, Parkinson, fig. pict. 1, t. 52.)
Frequents the coast of Æaheenomauwee.

Fam. SQUATINORAJÆ.

87. *Rhinobatus (Syrrhina) Banksii.*—Müller und Henlè, p. 150 et 123. (Raia rostrata, Banks, fig. pict. 1, p. 45.)

88. *Trygonorhina fasciata.*—Müller und Henlè, Plag. p. 124. (Raia fasciata, Banks, fig. pict. 1, t. 47.)

Family RAIÆ.

89. *Raia nasuta.*—Banks, fig. pict. 1, t. 44.
Inhabits Totæranue.

Fam. TRYGONES.

90. *Tæniura lymma.*—Müller und Henlè, Plagiostomen, p. 171. (Trygon halgani, Lesson, Duper. Voy. t. Trygon ornata, Gray, Illustr. Ind. Zool., t.
Inhabits the Red Sea, Indian Ocean, and Polynesian and Australian seas.

Fam. MYLIOBATIDES.

91. *Myliobatis nieuhofii.*—Müller und Henlè, Plagiostomen, p. 177. (Raia macrocephala, Banks, fig. pict. 1, t. 48.)

Fam. CYCLOSTOMI.

92. *Heptatrema dombeyii.*—Lacépède, Cuv. Reg. An. 2, p. 405. (Petromyzon cirrhatus, G. Forster, fig. pict. 2, t. 251, Bl. Schn. 532.)
Inhabits Dusky Bay.

The preceding list is extracted from a Report on the Ichthyology of New Zealand, read at the Manchester Meeting of the British Association, and which will appear in the annual volume of that Body. To this has been added the description of the new species brought home by Dr. Dieffenbach.

IV.—CATALOGUE of the SPECIES of MOLLUSCA and their Shells, which have hitherto been recorded as found at NEW ZEALAND, with the Description of some lately discovered Species, by J. E. GRAY, F.R.S., &c.

Like the shells found in the other parts of the southern ocean, many of them are of a larger size and brighter colour than the species found in the same latitude in the seas of the northern hemisphere, and this is particularly the case with the terrestrial groups; some of them belong to genera which are only found in the warmer part of the northern half of the world. The genus *Struthiolaria* is peculiar to New Zealand. It is probable that some of the species which are inserted in this list, on the authority of Favanne, Chemnitz, and other of the older authors, may be found to have been placed in it erroneously; for before attention was paid to the geographical distribution of animals, persons were not so attentive to the particular habitats of the species, and many of these shells must have passed through several dealers' hands before they reached their describers. I have marked the more doubtful with an asterisk.

Fam. STROMBIDÆ.

1. *Strombus Troglodytes.*
Inhabits New Zealand. *Dr. Sinclair.*

Fam. MURICIDÆ.

2. *Ranella Argus. Lam.*—Var., whorls transversely plicated, sub-nodose.
   Inhabits New Zealand; Manukao, and Cook's Straits. *Dr. Dieffenbach.*

3. *Triton variegatum, Lam.* Murex Tritonis, *Linn.*
   Inhabits New Zealand; W. Coast of N. Island, near Cape Maria Van Diemen. *Dr. Dieffenbach.*

4. *Triton leucostomum.*
   Inhabits New Zealand; Cook's Straits. *Dr. Dieffenbach.*

5. *Triton Spengleri.* Murex Spengleri. *Chemn.*, xi. 117, t. 191, f. 1839-40.
   Inhabits New Zealand. *Dr. Stanger.*

6. *Murex Zelandicus. Quoy et Gaim.*, Voy. Astrol., ii. 529, t. 36, f. 5-7.
   Inhabits Cook's Straits. *Quoy. B. M.*

7. *Murex octogonus. Quoy et Gaim.*, Voy. Astrol., ii. 531, t. 36, f. 8, 9.
   Inhabits Bay of Islands. *Quoy.*

8. *Murex foliatus. Gmelin*, 3329. M. purpura alata. *Chemn.* x., t. 169, f. 1538-39. *Wood*, Cat., f. 13. Purpura foliata. *Martyn, U. C.*, ii. 66.
   Inhabits New Zealand. *Humphreys.* King George's Sound. *Martyn.*

9. *Murex Lyratus. Gmelin*, 3531. M. Glomus cereus. *Chemn.* x., t. 169, f, 1634. Buccinum lyratum. *Martyn, U. C.*, ii., t. 43.
   Inhabits New Zealand, King George's Bay.—*Martyn.*

10. *Pollia linea.*—Buccinum linea. *Martyn, U. C.*, t. 48. Murex lineatus. *Chemn.*, x., 278, t. 164, f. 1572. Murex lineatus. *Dilwyn*, Cat., 105.
    Inhabits New Zealand. *Martyn.*
    Fusus lineatus, *Quoy et Gaim.*, t. 34, f. 78,—is perhaps only a slender variety of this species.

11. *Pollia lineolata.* Bucc. lineolatum, *Quoy et Gaim.* Voy., Astrol., ii. 419, t. 30, f, 14-16.

Inhabits New Zealand. *Dr. Stanger. B. M.*

The throat is grooved. Called Onareroa.

12. *Pleurotoma rosea. Quoy et Gaim.* Voy. Astrol., ii. 314, t. 35, f, 10, 11.

Inhabits

13. *Fusus nodosus.*—Bucc. nodosum. *Martyn, U. C.* t. 5. Murex raphanus. *Chemn.* x., f. 1558. Fusus raphanus. *Lam.* viii. 128; Encycl. Method., t. 435, f. 1. Bucc. raphanus. *Quoy et Gaim.* Voy. Astrol. ii., 428, t. 31, f. 5, 6.

Inhabits New Zealand. *Quoy et Gaim.* Cook's Straits.

14. *Fusus dilatatus. Quoy et Gaim.* Voy. Astrol. ii. 498, t. 34, f. 15, 16.

Inhabits Bay of Islands. *Quoy.*

15. *Fusus Zealandicus. Quoy et Gaim.* Voy. Astrol. ii. 500, t. 34, f. 4, 5.

Inhabits Tasman's Bay.

16. *Fusus Stangeri.*

Inhabits New Zealand. *Dr. Stanger.*

Shell small, ovate, fusiform; brown, regularly and closely centrically striated; spire acute, rather shorter than the body whorls; the upper whorl with 2, and the body whorl 1; with 8 continued distant spiral ribs,—the hinder ones farthest apart, and most raised; the mouth dark brown; the canal short, open; axis ¼ of an inch.

Like *Murex Lyratus* in miniature.

17. *Fusus caudatus. Quoy et Gaim.* Voy. Astrol. ii. 503, t. 34, f. 20, 21.

Inhabits New Zealand.

18. *Fusus vittatus. Quoy et Gaim.* Voy. Astrol. ii. 504, t. 34, f. 18, 19.

Inhabits Bay of Islands.

19. *Fusus duodecimus.*

Shell ovate, fusiform, pale yellow, longitudinal, costate, spire conical, acute, whorle rather rounded, last whorle about half the length of the shell, with twelve concentric rounded ribs, and a

central white band, with some spiral ridges in front, crossing the varices, and closer over the short open canal.

Inhabits New Zealand. *Dr. Sinclair.*

*20. *Conus fuscatus. Born. Mus.* 147; *Chemn.* ii. t. 62, f. 692-3; Encyc. Meth., t. 319, f. 3. Conus imperialis, *β, Gmelin.*

Inhabits New Zealand. *Favanne.* Other authors say this species comes from India and Madagascar.

*21. *Conus hyæna, Brug. Chemn.*, xi., t. 181, f. 1750-51. Enc. Meth., t. 327, f. 5 and 7.

Inhabits New Zealand. *Favanne.*

*22. *Conus fulmineus. Gmelin, Martini,* ii., t. 58, f. 644. Conus fulgurans. *Lam., H. N., Brug., E. M.*, t. 3376. Conus Spectrum. 2. *Gmelin.*

Inhabits New Zealand. *Favanne.*

*23. *Conus distans. Solander's* MSS., *Brug., E. M.*, 634, t. 321, f. 11. Conus mennonitarum. *Chemn.*, x., 24, t. 138, f. 1281.

Inhabits New Zealand. *Brug.* South Sea and Nicobar. *Chemn.*

*24. *Conus informis. Brug., E. M.*, t. 337, f. 8. Conus spectrum Sumatræ. *Chemn.*, x., 91, t. 144, a, f. g, and h. Var. β. Conus rudis. *Chemn.*, x., t. 144, a, f, e, f.

Inhabits New Zealand. *Favanne.* American Ocean. *Brug.*

25. *Conus eques. Brug.* Enc. Meth. t. 335, p. 9.

Inhabits New Zealand. *Favanne.*

26. *Struthiolaria vermis.* Bucc. vermis. *Martyn, U. C.*, t. 53. Struth. crenulata. *Lam.* viii. 148. *Quoy et Gaim.* Voy. Astrol. ii., 430, t. 31, f. 7 and 9. Murex australis. *Gmelin, Spengler, Naturfoscher,* xvii., t. 2, f, c, and d.

Inhabits New Zealand. *Martyn,* 1784. Tasman's Bay; called Tākai. *Quoy.*

27. *Struthiolaria papillosa.* Bucc. papillosum. *Martyn, U. C.*, t. 54. Murex stramineus. *Gmel.* 3542.

Wood's Cat., f. 62. M. Pes. struthio—Cameli. *Chemnitz*, x., t. 160, f. 1520-21. *Spengler, Naturf.*, xvii., 24, t. 2, f. A and B. S. Nodulosa. *Lam.* S. Straminea. *Sow., Gen.*

Inhabits New Zealand. *Martyn*, 1784. West coast N. Island. *Dieffenbach.*

They live in the sand like the olives, and have an exceedingly small operculum. The shell, before the mouth is formed, is very brittle; they are then usually longitudinally banded with purple.

28. *Struthiolaria scutulata.* Bucc. scutulatum. *Martyn, U. C.*, t. 55. *Wood's* Cat., f. 81. Struth. oblita. *Sow., Chemn.*, and Vig. 21, f. C. and D.

Inhabits New Zealand. *Martyn.*

Fam. BUCCINIDÆ.

29. *Buccinum melo. Lesson.* Rev. Zool., 1840, 355.

Inhabits New Zealand. *Lesson.*

30. *Buccinum Triton. Lesson.* Rev. Zool., 1841, 37.

Inhabits New Zealand. *Lesson.*

Is this distinct from *Fusus Nodosus?*

31. *Purpura.* Bucc. striatum. *Martyn, U. C.*, t. 41.

Inhabits New Zealand. *Martyn.*

Perhaps only a young specimen of the next species.

32. *Purpura succincta. Lam.* Bucc. succinctum. *Martyn, U. C.*, t. 45. Bucc. orbita. *Chemn.*, x., 199, t. 154, f. 1471-72. *Wood's* Cat., f. 75.

Inhabits New Zealand. *Martyn.*

Purpura emarginata, Desh., Mag. Zool., 1841, t. 25, appears to be only a monstrosity of this species, with a notch in the outer lip.

Grows to a large size; the axis 4½ inches long, and 1½ in diameter. *Dr. Stang r.*

33. *Purpura textilosa. Lam.* viii., 242. Enc. Meth., t. 398, f. 4-6. *Quoy et Gaim.*, Voy. Astrol., ii., 552, t. 37, f. 1, 3.

Inhabits New Zealand. Passe des Français. *Quoy.*

A variety of the former, most probably.

34. *Purpura scobina.* *Quoy et Gaim.*, Voy. Astrol., ii., 567, t. 38, f. 12, 13.
Inhabits New Zealand. Passe des Français. *Quoy.*

*35. *Purpura crassilabrum.* *Lesson,* Rev. Zool., 1842, 103.
Inhabits New Zealand? *Lesson.*

36. *Purpura Novæ Zelandiæ.* *Lesson,* Rev. Zool., 1841, 355.
Inhabits New Zealand.

37. *Purpura tesselata.* *Lesson.* Rev. Zool., 1840, 356.
Inhabits New Zealand.

38. *Purpura rugosa.* *Quoy et Gaim.,* Voy. Astrol., ii., 569, t. 38, f. 19-21.
Inhabits New Zealand. *Quoy.*

39. *Purpura lacunosa.* Bucc. striatum. *Martyn, U. C.,* t. 7. Bucc. orbita. Var. *Dillw.,* ii. 618. Bucc. orbita lacunosa. *Chemn.,* x., 200, t. 154, f. 1473. Bucc. lacunosum. *Brug.*
Inhabits New Zealand. *Martyn.*
Perhaps only a slender variety of *B. succincta.*

40. *Purpura maculosa.* Bucc. maculosum. *Martyn, U. C.,* t. 8. Bucc. testudineum. *Chemn.,* x., f. 1454. *Lam.* 265. *Quoy et Gaim.,* 415, t. 30, f. 8-13.
Inhabits New Zealand. *Martyn.*

41. *Purpura albo marginata.* Desh., Mag. Zool., 1841, t. 44.
Inhabits New Zealand. *M. Deshayes.*

42. *Purpura haustrum.* *Lam.* *Quoy et Gaim.,* Voy. Astrol., t. 37, f. 4-8. Bucc. haustrum. *Martyn, U. C.,* t. 9. Bucc. hauritorium. *Chemn.,* x., f. 1449-50. Bucc. haustorium. *Gmel.*
Inhabits New Zealand. *Martyn.*

43. *Purpura lamellosa.* Bucc. lamellosum. *Gmel. Wood's* Cat., f. 60. Bucc. plicatum. *Martyn, U. C.,* ii. t. 44. Bucc. compositum. *Chemn.,* x., 179. *Vign.,*

21, f. A, B. Bucc. crispatum. *Chemn.*, xi., 84, t, 187, f. 1802-3. Murex crispatum. *Lam.* 174.
Inhabits New Zealand, King George's Sound. *Chemn.* *Martyn.* Coast of Columbia.

44. *Purpura turgida.* Bucc. turgidum. *Gmel.*, 3490. *Chemn.*, x., t. 154, f. 1475-76. Bucc. turgitum. *Gmel., Dillwyn,* ii. 621. Bucc. maculatum. *Martyn, U. C.*, ii. t. 49. Bucc. auspersum. *Brug.*, E. M. 265. *Chemn.*, x., 201, t. 154, f. 1475-76.
Inhabits New Zealand. *Martyn.*

We have three distinct varieties :—

Var. 1. Whorls regular, spire acute.

2. The hinder part of the body whorl swollen, ventricose.

3. The hinder part of the body whorl impressed, and rather irregular.

45. *Purpura catarracta.* Bucc. catarracta. *Chemn.*, x., 188, t. 152, f. 1455,
Inhabits New Zealand. *Chemn.* Cape of Good Hope. *Humphreys.*

46. *Purpura (ricinula) rodostoma. Lesson,* Rev. Zool., 1840, 355.
Inhabits New Zealand. *Lesson.*

47. *Monoceros calcar.* Bucc. calcar. *Martyn, U. C.*, t. 90. Monoc. imbricatus. *Lam.*
Inhabits New Zealand.

48. *Monoceros tessellata. Lesson,* Rev. Zool., 1840, 356.
Inhabits New Zealand. *Lesson.*

49. *Dolium variegatum. Lam.?*
Inhabits New Zealand; Cape Maria Van Diemen. *Dr. Dieffenbach.*

50. *Terebra spicatus.* Limax spicatus. *Martyn, U. C.*, t. 121, f.
Inhabits New Zealand. *Martyn.*

51. *Bullia Martinii.* Limax fuscus. *Martyn, U. C.*, t. 121, f. 2.
Inhabits

52. *Bullia? fuscus.* Limax fuscus. *Martyn, U. C.*, t. 121, f. 3.
Inhabits

53. *Oliva erythrostoma. Lam.*
Inhabits New Zealand. *Dr. Stanger.*

54. *Ancillaria albisulcata. Sow.* Spec. Conch. 1, t. 1, f. 14-19. *Quoy et Gaim.*, Voy. Astrol. iii. 19, t. 49, f. 5-12.
Inhabits New Zealand; Cook's Straits. *Quoy.*

55. *Ancillaria Australis. Sow.* Spec. Conch. 1, f. 44, 47. *Quoy et Gaim.*, Voy. Astrol. iii. 20, t. 49, f. 13-17.
Inhabits River Thames.

Fam. VOLUTIDÆ.

56. *Voluta arabica. Gmelin.* Bucc. arabicum. *Martyn, U. C.*, t. 52. Vol. pacifica. *Solander. Lam.* viii. 344. *Quoy et Gaim.*, Voy. Astrol. ii. 625, t. 44, f. 6. Vol. insularis. *Solander.*
Variety small, slender, Voluta gracilis. *Swainson.*
Inhabits New Zealand. *Martyn*, 1784. Cook's Straits, and Harbour of Manukao. *Dieffenbach.*

These shells are often eroded, green, and worm-eaten while on the living animal. The variety is very small and slender.

*57. *Voluta magnifica. Chemn.*, xi. t. 174, 175.
Inhabits New Zealand. *Chemn.* New Holland, New Caledonia.

58. *Voluta fusus. Quoy et Gaim.*, Voy. Astrol. ii. 627, t. 44, f. 7, 8.
Inhabits Tasman's Bay.

*59. *Mitra aurantiaca. Lam., Desh.*, Mag. Zool., 1832. t. 6.
Inhabits New Zealand. *Desh.*

Fam. CYPRÆADÆ.

*60. *Cypræa aurora. Solander.* Portl. Cat. 10. *Chem.* xi. 34, t. 180, f. 1737-38. C. aurantium. *Martyn, U. C.* ii. t. 59. *Lam.*

Inhabits New Zealand. *Chemn.* Otaheite. *Solander.* Friendly Islands. *Martyn.*

I believe that Chemnitz is wrong in his habitat.

61. *Cypræa Caput. serpentis. Linn.*
Inhabits New Zealand. *Dr. Sinclair.*

62. *Cypræa Arabica, var. maculata.* C. maculata. *Barnes.*
Inhabits New Zealand. *Dr. Sinclair.*

Fam. TURBINIDÆ.

63. *Imperator heliotropium.* Trochus heliotropium. *Martyn, U. C.* t. 30. Tr. Imperialis. *Lam.* viii. 10. *Quoy et Gaim.*, Voy. Astrol. iii. 224, t. 61, f. 1-4. Tr. Solaris imperialis. *Chemn.*, v. t. 173, f. 1714-15. *Wood,* Cat. f. 68. Imp. aureolatus. *De Montf.* ii. 199. Turbo echinatus, var. *Gmel.*
Inhabits New Zealand. *Martyn.*

64. *Imperator Cookii.* Trochus Cookii. *Gmel.*, 3582. *Wood's* Cat., f. 42. *Lam.*, vii. 17. Tr. Cooksianus. *Chemn.*, v., f. 1540-51. *Quoy et Gaim.*, Voy. Astrol., iii., 224, t. 60, f. 19-23. Tr. sulcatus. *Martyn, U. C.*, t. —. Turbo sulcatus. *Gmel.*, 3592.
Inhabits New Zealand, Tasman's Bay. *Chemn.*

*65. *Imperator inequalis.* Trochus inequalis. *Gmel.*, 3582. *Martyn, U. C.*, t. 31. Tr. gibberosus. *Dillw., Chemn.*, x., 287. *Vig.*, 23, f. A, B.
Inhabits New Zealand. *Favanne.* Friendly Islands. *Martyn.*

66. *Turbo granosus.* Trochus granosus. *Martyn, U. C.*, t. 37.
Inhabits New Zealand. *Martyn.* Cook's Straits. *Dr. Dieffenbach.*

67. *Turbo stramineus.* Helix stramineus. *Martyn, U. C.*, t. 71. Turbo torquatus. *Gmel., Chemn.*, x., 293. *Vig.*, 24, f. A. A. *Lam.*, 40.
Inhabits New Zealand. *Martyn.*

68. *Turbo smaragdus.* *Lam.*, viii., 45. *Quoy et Gaim.*, Voy. Astrol., iii., 219, t. 60, f. 6-8. *Wood's* Cat., f. 22. Helix smaragdus. *Martyn, U. C.*, t. 73, 74.
Inhabits New Zealand, Tory Channel, in Cook's Straits. *Dieffenbach.*

69. *Turbo argyrostomus.* *Gmel., Chemn.*, v., t. 165, f. 1562-63. Trochus atramentarius. *Callone.*
Inhabits New Zealand. *Favanne.*

70. *Turbo Lagonkairii.* Delphinula Lagonkairii. *Desh.*, Mag. Zool., 1839, t. 6.
Inhabits New Zealand. *M. Deshayes.*

* *Phasianella bulimoides.* Buccinum Australe, *Gmel.*, was formerly said to be a fresh-water shell from New Zealand.

Fam. TROCHIDÆ.

*71. *Ziziphinus canaliculatus.* Trochus canaliculatus. *Martyn, U. C.*, t. 32. Trochus dolarius. *Chemn.*, x., f. 1579-80. *Wood's* Cat., f. 96.
Inhabits New Zealand. *Martyn.* California. *Capt. Belcher, R.N.*

*72. *Ziziphinus annulatus.* Trochus annulatus. *Martyn, U. C.*, t. 33. Troch. virgineus. *Chemn.*, x., f. 1581-82. *Wood's* Cat., f. 98. Troch. cælatus, β. *Gmel.*
Inhabits New Zealand. *Martyn.* California. *Capt. Belcher, R.N.*

73. *Ziziphinus Cunninghami.* Gray, Griffith, A. K. t.
Inhab. New Zealand. *Allan Cunningham, F.L.S. &c.*

74. *Ziziphinus tigris.* Trochus tigris. *Martyn, U. C.*, t. 75. Troch. diaphanus. *Lam.* vii., 45. *Quoy et Gaim.*, iii., 255, t. 64, f. 1-5. Troch. granatum. *Gmel.*, 3584. *Chemn.*, v., t. 170, f. 1654-55.
Inhabits New Zealand. *Martyn.*

75. *Ziziphinus selectus.* Trochus selectus. *Chemn.*, xi., f. 1896-97. *Wood's* Cat., f. 101.
Inhabits New Zealand. *Chemn.*
May be the young of the former.

76. *Ziziphinus punctulatus.* Trochus punctulatus. *Mar-*

tyn, U. C., t. 36. Troch. punctulatus. *Gmel.* Troch. diaphanus. *Gmel.* Troch. asper. *Chemn.*, v. 26, t. 161, f. 1520-21. *Spengler*, Naturf., ix., 152, t. 5, f. 2.

Inhabits New Zealand. *B. M.*

77. *Troch.* (*gibbium*) *sanguineus*, n. s.

Inhabits New Zealand. *Dr. Stanger.*

Shell top-shaped; white, with rows of numerous blood-red spots; whorls flattened, the last obscurely keeled; the front rather convex, with sharp-edged, low, spiral ridges.

78. *Rotella lineolata.*

Inhabits New Zealand, Kawia, W. Coast of N. Island. *Dr. Dieffenbach.*

79. *Monodonta angulatum.* Trochus angulatus. *Quoy et Gaim.*, Voy. Astrol., iii., 259, t. 64, f. 16-20.

Inhabits Bay of Islands.

80. *Monodonta reticularis. Gray. Yate's* New Zealand, App. Trochus reticularis. *Gray; Wood.* Cat., Sup. f. 21. Troch. Zelandicus. *Quoy et Gaim.*, Voy. Astrol. iii. 257, t. 64, f. 12-15.

Inhabits Race of the Astrolabe; Cook's Straits. *Dr. Dieffenbach.*

81. *Monodonta tricarinata. Lam.* Trochus asper. *Chemn.* v., t. 166, f. 1582.

Inhabits New Zealand. *Favanne.*

82. *Monodonta subrostrata. Gray; Yate's* New Zealand, App.

Inhabits East Coast. *Yate.*

Shell conical, suborbicular, solid, black, with close wavy longitudinal yellow lines; spire short, whorls 5; last large, rounded, hinder part with 3 to 6 spiral keels; axis imperforated, throat smooth and silvery.

83. *Polyodonta elegans. Gray; Yate's* New Zealand, App. Trochus tiaratus. *Quoy et Gaim.*, Voy. Astrol., iii., 256, t. 64, f. 6, 11.

Inhabits East Coast. *Yate.* Race of the Astrolabe. *Quoy.* Cook's Straits. *Dr. Dieffenbach.*

Shell conical, white, purple dotted; whorls flat, with an elevated upper edge, and 6 or 7 spiral rows of beads; base flat, closely beaded, and purple dotted; umbilicus conical, deep, smooth, opake, white.

84. *Polydonta tuberculata.* n. s.
Inhabits New Zealand. *Dr. Dieffenbach.*

Shell conical, rather produced, whitish; whorls flat, with 4 series of large rounded tubercles; the front of the last whorl flat, with rather close spiral ridges, the inner ones the largest, and the outer ones very small; umbilicus conical, with three spiral ridges; opake, white.

85. *Elenchus Iris. Humph.* Cal. Cat. 25, n. 434. Limacon opalus. *Martyn, U. C.*, t. 24. Trochus Iris. *Gmel.* 3580; *Chemn.*, v., f. 1522-23. Turbo smaragdus. *Gmel.*, 112. Cantharidus Iris. *Montf.*, ii.
Inhabits New Zealand. *Martyn.* Cook's Straits. *Dr. Dieffenbach.*

86. *Elenchus purpuratus.* Limax purpuratus. *Martyn, U. C.*, t. 68, f. 2.
Inhabits New Zealand. *Martyn.* Bay of Islands. *Dieffenbach.*

87. *Elenchus elegans.* Trochus elegans. *Gmel.*, 3581. *Zorn.* Naturf., vii., 167, t. 2, f. D 1 and D 2.
Inhabits New Zealand. *Chemn.*

Fam. HALIOTIDÆ.

88. *Haliotis Iris. Martyn, U. C.*, t. 61. *Wood,* Cat., f. 13; *Chemn.*, x., f. 1612-13.
Inhabits New Zealand. *Martyn.* Cook's Straits. *Dieffenbach.* East coast, abundant. *Dr. Sinclair.*

"The foot black when alive. The 'mutton-fish' of the colonists; eaten boiled, but very tough. Pieces of the shell are used as bait to fish-hooks."—*Dr. Sinclair.*

89. *Haliotis Virginia. Chemn.* x., 314, t. 166, f. 1607-8.
Inhabits New Zealand. *Chemn.*

*90. *Haliotis Australis. Gmelin.* H. rugosoplicata. *Chemn.*, x., f. 1604-5.
Inhabits New Zealand, New Holland. *Chemn.*

Fam. Fissurellidæ.

91. *Emarginula striatula. Quoy et Gaim.*, Voy. Astrol., iii., 332, t. 68, f. 21, 22.
Inhabits New Zealand.

92. *Emarginula fissurata.* Patella fissurata. *Humph.* Conch. 20, t. 4, f. 3. *Chemn.*, xi., 188, t. 197, f. 19. 29, 30.
Inhabits New Zealand. *Favanne.*

93. *Tugali elegans.*
Inhab. New Zealand, Great Barrier Island. *Dr. Sinclair.*

Shell oblong, white with close radiating stria, and cancellated by a concentric ridge, which forms arched ribs across the striæ.

Nearly allied to *Emarginula Parmaphoroides* of Quoy, 342, t. 68, f. 15, 16, from New Holland, which appears also to belong to this genus.

In this genus the shell is oblong, narrower in front, and radiately striated, the apex conical, subposterior recurved, the margin of the shell deeply crenulated with a broad sinuosity in front, and no notch. It appears to be intermediable between *Parmaphorius* and *Emarginula;* it has the front lobe of former, and the conical shape and radiated subcancellated surface of the latter.

Fam. Lottiadæ.

94. *Lottia fragilis.* Patelloida fragilis. *Quoy et Gaim.*, Voy. Astrol., iii., 351, t. 71, f. 28-30; *Chemn.*, t. 197, f. 1921.
Inhabits New Zealand. *Quoy.*

95. *Lottia pileopsis.* Patelloida pileopsis. *Quoy et Gaim.*, Voy. Astrol., iii., 359, t. 71, f. 25-27.
Inhabits New Zealand. *Quoy.*

Fam. Neritidæ.

96. *Nerita nigra. Quoy et Gaim.*
Inhabits New Zealand. *Quoy.* Manukao, N. Island, W. coast. *Dr. Dieffenbach.*

Nerita bidens (from Favanne, t. 10, f. R. lower) is said to be found in New Zealand.

Fam. JANTHINIDÆ.

97. *Janthina exigua. Lam. Sow.* Gen. f.

Inhabits New Zealand. Coast of Taranaki N. Island. *Dr. Dieffenbach.*

Fam. NATICIDÆ.

98. *Natica Zelandica. Quoy et Gaim.*, Voy. Astrol., ii. 237, t. 66, f. 11, 12.

Inhabits New Zealand. E. coast, N. Island. *Dr. Dieffenbach.*

The operculum is shelly, rather concave externally. *Mr. Bidwell.*

Fam. LITTORINIDÆ.

99. *Cerithium bicarinata.*

Inhabits New Zealand. *Dr. Stanger.* Bay of Islands. *Dr. Sinclair.*

Shell turreted, brown; whorls rather convex, strongly spirally striated, and indistinctly transversely plicated; the body whorl, with two ridges on its outer edge, separated by a concave groove; mouth ovate, with a short canal in front.

100. *Cerithium australis.*

Inhab. New Zealand, Bay of Islands. *Dr. Sinclair.*

Shell ovate, rather turreted, black, slightly longitudinal plicated, whorles nearly flat, with two distant spiral grooves on the hinder half. The front of the last one with two distinct prominent spiral ridges, the binder rather in front of the back edge of the inner lip, and the anterior one round the canal; mouth ovate, inner lip with a distinct ridge behind; canal short, open.

101. *Amnicola antipodanum.*

Inhabits New Zealand, in fresh water.

Shell ovate, acute, subperforated (generally covered with a brown earthy coat); whorls rather rounded, mouth ovate, axis 3 lines; operculum horny and subspiral: variety, spire rather longer, whorls more rounded.

This species is like *Paludina nigra* of Quoy and Gaimard, but the operculum is more spiral. Quoy described the operculum as concentric, but figured it subspiral. *Paludina ventricosa* of Quoy is evidently a *Nematura.*

102. *Amnicola? Zelandiæ.*

Inhabits New Zealand, in fresh-water ditches.

Shell ovate, turreted, imperforated, pellucid greenish, generally covered with a brown earthy coat; whorls convex; mouth roundish ovate, rather reflexed; operculum horny, subspiral; axis ¼ of an inch. Like the former, but smaller and more tapering.

103. *Littorina coccinea.* — Limax coccinea. *Martyn, U. C.*, t. 68, f. 1.
Inhabits New Zealand. *Martyn.*

104. *Littorina Diemenensis. Quoy et Gaim.*, Voy. Astrol., ii. 479, t. 33, f. 8-11.
Inhabits New Zealand. *Quoy. Dr. Sinclair.*
With a white band in front of the mouth.

105. *Littorina cincta. Quoy et Gaim.*, Voy. Astrol., ii., 481, t. 30, f. 20, 21.
Inhabits New Zealand.

106. *Turritella rosea. Quoy et Gaim.*, Voy. Astrol., ii., 136, t. 55, f. 24-26.
Inhabits New Zealand. *Dr. Stanger.* Mangonui, E. coast, N. Island. *Dr. Dieffenbach.*

Fam. VERMETIDÆ.

107. *Vermetus cariniferus. Gray.*
Inhabits New Zealand, Parengarenga, N. Cape, N. Island. *Dr. Dieffenbach.*

Shell thick, irregularly twisted, opake white, with a high compressed wavy-keel along the upper edge; mouth orbicular, with a tooth above it, formed by the keel. Operculum orbicular, horny.

108. *Vermetus Zelandicus. Quoy et Gaim.*, Voy. Astrol., iii., 293, t. 67, f. 16. 17.
Inhabits Bay of Islands.

109. *Vermetus roseus. Quoy et Gaim.*, Voy. Astrol., iii., 300, t. 67, f. 20-24.
Inhabits River Thames.

Fam. CREPIDULIDÆ.

110. *Crepidula costata. Sow.*, , f. 3. *Deshayes. Quoy et Gaim.*, Voy. Astrol., t. 72, f. 10-12.
Inhabits Bay of Islands, East coast of the N. Island. *Dr. Dieffenbach.* Great Barrier Island. *Dr. Sinclair.*

Are very difficult to be taken from the stones entire. They are found on stones in deep water. *Bidwell.*

This species is very variable in its shape, according to the form of the body to which it is attached. It is usually convex, with a deep cavity beneath, but it is often quite flat above, and the septum is raised above the margin of the cavity beneath; and lastly, the two ends of the shell are often bent towards each other below. The ribs are almost always present, as is also the dark colour, but sometimes the shell is quite white.

111. *Crepidula contorta. Quoy et Gaim.*, Voy. Astrol., iii. 418, t. 72, f. 15, 16.

Inhabits Bay of Islands.

Always white and smooth; differs greatly in external form and the depth of the cavity.

112. *Calyptræa dilatata. Sow.*, Gen., f. . . Crepidula maculata. *Quoy et Gaim.*, Voy. Astrol., iii., 422, t. 72, f. 6-9.

Inhabits New Zealand. *Yate.* Bay of Islands. *Dieffenbach.* Great Barrier Island. *Dr. Sinclair.*

The normal form of the shell is to have a round outline beneath, but in the smaller specimens, which have grown in a confined space, the front of the aperture is often produced, and the right side so contracted that the shell assumes an elongated shape like a Crepidula, from which it is chiefly to be distinguished by a small cavity on the axis, near the angle of the inner lip, and its more acute spire.

Fam. BULLIDÆ.

113. *Bulla Quoyii. Gray*, n. s. Bulla striata. *Quoy et Gaim.*, Voy. Astrol., ii., 354, t. 26, f. 8, 9.

Inhabits New Zealand. *Quoy. Stanger.*

Shell ovate, smooth, marbled with purplish-grey and white dots; spire perforated.

Like *Bulla striata, Lam.*, but quite distinct.

114. *Bulla Australis. Gray. King's* Voy. N. H. *Quoy et Gaim.*, t. 26, f. 38, 39.

Inhabits New Zealand. *Yate.*

115. *Bulla Zelandiæ. Gray*, n. s.

Inhabits New Zealand. *Dr. Dieffenbach.*

Shell ovate, subglobose, imperforated, thin, pellucid, very slightly

concentrically striated, covered with a very thin greenish periostraca, the inner lip rather spread over the pillar in front, smooth.

Very like *B. hydates* of England in size, but rather more ventricose.

Fam. PTEROTRACHEIDÆ.

116. *Carinaria Australis. Quoy et Gaim.*, Voy. Astrol., ii., 394, t. 29, f. 9-16.
Inhabits sea between New Holland and New Zealand.

Fam. ARGONAUTIDÆ.

117. *Argonauta nodosa. Solander.* A. tuberculata. *Shaw.* A. oryzata. *Musgrave.*
Inhabits Great Barrier Island. *Dr. Dieffenbach.*

Fam. DORIDÆ.

118. *Doris carinata. Quoy et Gaim.*, Voy. Astrol., ii., 254, t. 16, f. 10-14.
Inhabits New Zealand. River Thames.

Fam. TRITONIADÆ.

119. *Eolidia longicauda. Quoy et Gaim.*, Voy. Astrol., ii., 288, t. 21, f. 19, 20.
Inhabits New Zealand, Cook's Straits.

Fam. PATELLIDÆ.

120. *Patella denticulata. Martyn, U. C.*, t. 65.
Inhabits New Zealand. *Martyn.*

121. *Patella radians. Gmel.*, 3720. *Chemn.*, x., 329, t. 168, f. 1618. Patella argentea. *Quoy et Gaim*, Voy. Astrol., iii., 345, t. 70, f. 16, 17.
Inhabits New Zealand.

122. *Patella stellularia. Quoy et Gaim.* Voy. Astrol., iii., 347, t. 70, f. 18-21.
Inhabits New Zealand. *B. M.*

123. *Patella inconspicua. Gray*, n. s.
Inhab. New Zealand.

Shell conical, oblong, with about 20 radiating ribs, the apex erect, disk white, rather greenish under the tip, length 1½ inch.

124. *P. stellifera. Gmel.* P. stellata seu stellifera. *Chemn.* x. 329, t. 168, f. 1607.
Inhab. New Zealand and Friendly Islands.

125. *P. margaritaria. Chemn.* xi., t. 197, f. 1914-15. P. ornata. *Delwyn,* 1029.
Inhab. New Zealand. *Chemn.*

126. *Patella Cochlear.* Born Mus. 420, t. 18, f. 3. P. caudata. Mus. Lever. 242.
Inhab. New Zealand. *Favanne.* Cape of Good Hope.

127. *Patella nodosa. Hombrom. et Jacquenot, Comp. Rend.,* 1841, 221.
Inhab. New Zealand.

128. *Patella stermus. Hombrom,* l. c.
Inhab. New Zealand.

129. *Patella radiatilis. Hombrom,* l. c.
Inhab. New Zealand.

These three species are only indicated, and not described.

Fam. CHITONIDÆ.

130. *Acanthopleura nobilis.*
Inhab. New Zealand.

Mantle rugose, rough, with scattered long tapering brown bristles; valves brown, convex, evenly rounded, with very minute dots like shagreen, the lateral area slightly marked with 3 or 4 indistinct rays; inside white; length 3 inches.

131. *Acanthopleura aculeatus.* Chiton aculeatus. *Gmel.? Quoy et Gaim.* Voy. Astrol. iii. 373, t. 74, f. 1-5.
Inhab. New Zealand.

32. *Acanthopleura longicymba.* Chiton longicymba. *Blainv. Quoy et Gaim.* Voy. Astrol. iii. 390, t. 75, f. 1-6.
Inhab. New Zealand, Bay of Islands, and Great Barrier Island. *Dr. Sinclair.*

133. *Acanthopleura undulatus.* Chiton undulatus. *Quoy et Gaim.* Voy. Astrol. iii. 393, t. 75, f. 19-24.
Inhab. Bay of Islands, Great Barrier Island, and Van Diemen's Land. *Dr. Sinclair.*

134. *Chiton canaliculatus. Quoy et Gaim.* Voy. Astrol. iii. 394, t. 75, f. 37-42.

Inhab. Tasman's Bay, New Zealand. *Dr. Stanger.*

135. *Chiton pellis-serpentis. Quoy et Gaim.*, iii. 381, t. 74, f. 17-22.

Inhab. New Zealand, Bay of Islands, and Great Barrier Island. *Dr. Sinclair.*

136. *Chiton viridis. Quoy et Gaim.* Voy. Astrol. iii. 383, t. 74, f. 23-28.

Inhab. New Zealand. *Quoy.* Bay of Islands and Great Barrier Island, on shells, &c. *Dr. Sinclair.*

Variety pale reddish brown. Variety green brown, rayed.

137. *Amicula monticularis.* Chiton monticularis. *Quoy et Gaim.* Voy. Astrol., iii., 406, t. 73, f. 30-36.

Inhabits New Zealand, Bay of Tasman; called Karimon. *Quoy.*

138. *Acanthochætes biramosus.* Chiton biramosus. *Quoy et Gaim.* Voy. Astrol. iii. 378, t. 74, f. 12-16.

Inhab. New Zealand.

139. *Acanthochætes violaceus.* Chiton violaceus. *Quoy et Gaim.*, Voy. Astrol., iii., 403, t. 73, f. 15-20.

Inhab. New Zealand, Bay of Islands, and Great Barrier Island. *Dr. Sinclair.*

140. *Chitonellus Zelandicus.* Chiton Zelandicus. *Quoy et Gaim.*, Voy. Astrol., iii., 400, t. 73, f. 5-8.

Inhab. New Zealand.

Fam. HELICIDÆ.

141. *Limax bitentaculatus. Quoy et Gaim.*, Voy. Astrol. ii., 149, t. 13, f. 1-3.

Inhabits New Zealand, Tasman's Bay.

142. *Helix Busbyi. Gray*, Ann. Nat. Hist., vi., 1841, 317.

Inhabits New Zealand. *Mr. Busby.*

Shell depressed, subdiscoidal, largely umbilicated, opake white, covered with a very thick dark-green smooth periostraca, which is inflexed over the lips. The spire flattened, rather rugose, outer whorl smooth, depressed, rounded; the mouth large, bent down towards the axis.

It is much like *H. Cunninghami*, of New Holland, in form and

size, but is very peculiar, on account of the thickness and colour of the periostraca.

143. *Helix Dunniæ. Gray,* Ann.Nat.Hist., vi., 1841, 317.
Inhabits New Zealand. *Mr. Busby.*

Shell depressed, large, umbilicated, pale-brown, outer whorl rather angular, smooth.

144. *Helix (carocolla) Zelandiæ.*
Inhab. New Zealand.

Shell rather depressed, top-shaped, perforated, pale horn-coloured, pellucid, varied with reddish-brown dots, and finely concentrically striated; spire convex, whorl scarcely raised, the outer one with a short ridge-like keel, front rounded, convex, umbilicus deep, narrow perstome, thin.

*145. Helix cornu. *Chemn.* xi., f. 2051-52. Helix vesicalis. *Lam.*
Of the Cape; has been said to come from New Zealand.

*146. Achatina sultana. Helix sultana. *Wood,* Cat. f. 75.
Of S. America; has been said to come from New Zealand.

147. *Bulimus antipodarum*
Inhab. Kaitaia, New Zealand. *Dr. Dieffenbach.*

Shell oblong, imperforated, smooth, pale-brown, covered with a pale-brown, rather opake periostraca, varied with darker streaks, especially near the suture; apex reddish, bluntly rounded, whorls slightly convex, mouth

Described from a young specimen with only four whorls, and an unformed mouth, which has an axis 1 inch long, and the last whorl is 1 inch in diameter. It is very like in character to the *Bulimus fulgetans*, Brod., from the Philippine Islands.

148. *Bulimus fibratus.* Helix aurantia. *Ferusac, Prod.* 47. *Perry,* t, 29, f. 1. Bulimus bovinus. *Brug.* Limax fibratus. *Martyn, Chemn.* ix. t. 121, f. 1039-40. Voluta australis. *Diellwyn.* Auricula aurisbovina. *Lam.*
Inhab. Cape Maria Van Dieman. New Zealand. *Dr. Dieffenbach.*

Two dead washed specimens, with the outer lip thickened internally, and broadly sinuated.

FAM. ONCHIDIADÆ.

149. *Onchidium patelloide. Quoy et Gaim.* Voy. Astrol. ii. 212, t. 15, f. 21-23.
Inhab. New Zealand, Tasman's Bay.

150. *Onchidium nigricans. Quoy et Gaim.* Voy. Astrol. ii. 214, t. 15, f. 24-26.

Inhab. New Zealand, "Anse de l'Astrolabe."

Fam. AMPHIBOLIDÆ.

151. *Amphibola avellana.* Helix avellana. *Gmel.* 3640. *Wood,* Cat. f. 46. *Chemn.* v. f. 1919-20. Ampullaria avellana. *Lam.* vi. Ampullacera avellana. *Quoy et Gaim.* Voy. Astrol. ii. 176, t. 15, f. 1-8.

Inhab. New Zealand. Sunk in the sand.

Eaten by the natives. *Quoy,* ii., 199.

They live on mud-flats where mangroves grow, and in such-like places. One specimen had the whorls nearly on a plane, and the ridges very much raised.

Fam. SIPHONARIADÆ.

152. *Siphonaria australis. Quoy et Gaim.* Voy. Astrol. ii. 329, t. 25, f. 32-34.

Inhab. New Zealand, Cook's Straits.

153. *Siphonaria Zelandica. Quoy et Gaim.* Voy. Astrol. ii. 344, t. 25, f. 17, 18.

Inhab. New Zealand. *Quoy.*

154. *Siphonaria scutellum. Desh.* Mag. Zool., 1841, t. 35.

Inhab. Chatham Island. *M. Desh.*

Fam. LYMNEADÆ.

155. *Physa variabilis. Gray.*

Inhab. rivers with Amnicola antipodarum.

Shell ovate, spire conical, apex often eroded, whorls ventricose, swollen, and often flattened and keeled behind. The young shells have an acute spire.

These shells vary so much in appearance, that if I had not received them all in one parcel, as if from the same locality, I should be inclined to have regarded them as different species. They vary not only in size from ¼ to ½ of an inch, with the same number of whorls, but also in the hinder part of the last whorl being rounded and in others flattened and edged with a distinct keel; in the height of the spire, which is generally about two-thirds the length of the mouth, and in others scarcely raised half that height; and, lastly, some, instead of being short and swollen, as is their general character, are elongated and tapering.

Fam. VENERIDÆ.

156. *Arthemis subrosea, Gray.* *Yate's* New Zealand, App.
Inhab. New Zealand, East Coast. *Yate.*

Shell orbicular, rather convex, opake-white, rosy-purple on the umbones, with close, regular, minute, concentric grooves, crossed by a few very obscure radiating striæ, lunule short, cordate, inside white, disk opake. *Var.* Lunule rather smaller.

Live sunk 9 inches in the sand, and are only to be got at spring-tides. They are not common, and only to be procured by industry.

157. *Arthemis Australis.* Venus Australis. *Quoy et Gaim.* Voy. Astrol. iii. 528, t. 84, f. 11-12.
Inhabits New Zealand. *Quoy.*

158. *Dosina Zelandica. Gray.* *Yate's* New Zealand, App.
Inhab. East Coast. *Yate.*

Shell ovate-cordate, ventricose, solid, brown, with close, regular, slightly elevated concentric laminæ, which are higher at each end; lunule large, ovate-cordate, inside dead-white; hinge margin moderate; hinder slope simple, without any flat shelving space on the left valve.

Very like *D. rugosa*, but the ridges are thinner, closer, the shell more oblong, the hinge margin thinner, and the lunule much longer and narrower in proportion.

The *Dosinæ* have a small anterior additional tooth on the hinge margin. Lamarck refers them to Venus; they are intermediate between Venus and Cytherea.

159. *Dosina oblonga.*
Inhabits New Zealand; between stones in mud, or rather gravel.

Shell oblong, cordate, white with a few red rays near the umbo; very slightly radiantly striated, with numerous narrow, close, rather regular, high rounded edged concentric ridges, which are rather more laminar at each end; lunule cordate.

The edge is very finely crenulated, and the folds on the front side of the shell are rather crenulated by the radiated striæ, but all the rest of the shell is nearly smooth; the inside is white; the anterior lateral tooth is distinct but small. Varies in being rather more attenuated and produced behind.

160. *Venus Yatei. Gray. Yate's* New Zealand, App.
Inhab. East Coast. *Yate.*

Shell ovate, rather truncated behind, solid, brown, with rather distant, thin, concentric laminæ, which are higher behind and before, and waved; hinder slope depressed, lozenge-shaped; lunule laminar. Like *V. plicata*, but rather shorter; concentric plates higher, waved, and torn on the edge.

161. *Venus Dieffenbachii. Gray.*
Inhabits New Zealand.

Shell trigonal, cordate, solid, thick, white; umbones brown, with broad radiating ribs and distinct, erect, sharp-edged concentric ridges; the front side with close concentric sharp-edged ridges; the hinder side smooth, with indistinct broad radiating ribs; the hinder slide flattened; the lunule cordate; the disk of young shell and the hinder edge and hinge of the adult shells purple.

The younger shell is sometimes more oblong, being produced behind.

162. *Venus Stutchburii. Gray. Wood's* Cat. Supp. f. .
Venus Costata. *Quoy et Gaim.* Voy. Astrol. iii. 521, t. 84, f. 1-2.
Inhabits New Zealand. *Quoy.* B.M.

163. *Venus Zelandica. Quoy et Gaim.* Voy. Astrol. iii. 522, t. 84, f. 5-6.
Inhabits New Zealand. *Quoy.* B.M.

164. *Venus crassa. Quoy et Gaim.* Voy. Astrol. iii. 523, t. 84, f. 7-8.
Inhabits New Zealand. *Quoy.* B.M.

165. *Venus intermedia. Quoy et Gaim.* Voy. Astrol. iii. 526, t. 84, f. 9-10.
Inhabits New Zealand. *Quoy.* B.M.

166. *Venerupis reflexa.*
Inhab. Rocks, New Zealand.

Shell oblong, very irregular; rounded in front and truncated behind; surface with thin sharp-edged, reflexed, concentric ridges, which are highest and most bent over and back at the hinder edge, and they generally have two or three lower concentric ridges between them; hinge teeth, 3. 3.; inside yellowish, hinder half blackish purple, with a yellow edge.

Are sometimes oblong, elongate, and regular, but are generally distorted; the regular ones are rarely white within, and their teeth are always more oblique and less prominent than in the distorted specimens.

167. *Venus Mesodesma. Quoy et Gaim.* Voy. Astrol. iii., 532, t. 84, f. 17-18.
Inhabits New Zealand.

This shell varies in the degrees of its convexity, and the regularity and height of the concentric ridges.

168. *Venus violacea. Quoy et Gaim.* Voy. Astrol. iii., 533, t. 84, f. 19-20.
Inhabits New Zealand.

*169. *Venus plumbea. Gmel.*, 3280. Crassatella incrassata, *Lam.*

A Paris fossil; was figured by Chemnitz as coming from New Zealand.

Fam. MACTRIDÆ.

170. *Mactra discors. Gray,* Mag. N.H., i., 371.
Inhabits New Zealand, West Coast, N. Island. *Dr. Dieffenbach.*

171. *Spisula ovata. Gray,* n. s.
Inhabits New Zealand, West Coast, N. Island. *Dr. Dieffenbach.*

Shell ovate, ventricose, inequilateral, thin, slightly concentrically wrinkled; rounded in front, rather attenuated, and produced behind; white, covered with a thin pale brown periostraca, much produced beyond the edge behind; inside yellow; lateral teeth short, very high and subtriangular.

172. *Spisula elongata. Gray.* Mag. N.H., i., 271. Mactra elongata. *Quoy et Gaim.* Voy. Astrol. iii., 518, t. 83, f. 1-2.
Inhabits New Zealand. *Quoy.*

173. *Lutraria acinaces. Quoy et Gaim.* Voy. Astrol. iii., 545, t. 83, f. 5-6.
Inhabits New Zealand. *Quoy.*

Fam. MESODESMIDÆ.

174. *Mesodesma Chemnitzii. Desh.*, Enc. Méth. ii., 443. *Quoy et Gaim.* Voy. Astrol. iii., 504, t. 82, f. 9-11. Mya Novæ Zelandiæ. *Chemn.* vi., t. 3, f. 19-20. Paphies roissyana. *Lesson*, Voy. Coq. ii., 424, t. 15, f. 4. Mya Australis. *Gmel.*, 3221. Mactra Australis. *Wood's* Cat., f. 24. Machæna ovata, and M. subtriangulata. *Leach*, MSS., Brit. Mus.

Inhabits New Zealand. *Chemn.* Tasman's Bay. *Quoy.*

Called *Pipæ* by the natives, who eat them as food. They are very abundant at the Bay of Islands, in brackish water. *Dr. Sinclair.*—Everywhere. *Dr. Dieffenbach.*

175. *Mesodesma ventricosa. Gray*, n. s.

Inhabits New Zealand, North Shore, Cook's Straits. *Dr. Dieffenbach.*

Shell ovate, wedge-shaped, truncated behind, thin, ventricose, opake-white, smooth, slightly concentrically striated; covered with a thin, nearly transparent, horn-coloured periostraca, edge thin. The lateral teeth short, smooth, compressed, close to the cartilage pit, the front one of the left valve the largest. The syphonal inflection does not reach to quite the centre of the disk.

Like the American cuneiform species, but shorter, higher, thinner, and more ventricose, and the teeth different.

176. *Mesodesma subtriangulata.* Erycina subtriangulata. *Gray.* Ann. Phil.

Inhabits New Zealand, West Coast, N. Island. *Dr. Dieffenbach.*

SAXICAVIDÆ.

177. Hiatella Minuta. Solen minutus. *Linn. Lam.* Hiatella arctica. *Lam.* Donax rhomboides. *Poli.* Saxicava rhomboides. *Desh.*

Inhabits New Zealand.

I can see no character by which I can separate the two New Zealand specimens I have seen from the English specimens. It appears to differ from S. Australis, *Lam.*

Fam. CARDIADÆ.

178. *Cardium pulchellum. Gray*, n. s.

Inhabits New Zealand, East Coast, N. Island. *Dr. Dieffenbach.*

Shell subcordate, rather ventricose, thin, rosy white, varied with red; hinge, margin, and two centrical rays bright, with numerous, 60 or 65 narrow, rather nodulose ribs, hinder slope slightly flattened; inside white, varied with bright red.

Described from a single valve; probably young.

Fam. TELLINIDÆ.

179. *Psamnobia Stangeri. Gray*, n. s.

Inhab. New Zealand.

Shell oblong, solid, rounded in front, and rather obliquely truncated behind; greyish, with purple rays, slightly concentrically striated, more deeply in front, inner surface and fulcrum of hinge purple; teeth large.

Very like *P. vespestina* in appearance; the hinder slope of both valves are equally smooth, the syphonal inflection reaches to some distance before the umbo.

The younger shells are covered with a smooth brown periostraca and are generally deeper purple within, and redder externally; some are orange, and others whitish within.

Named in honour of my friend Dr. Stanger, who kindly presented these and other New Zealand specimens to the Museum, and who is well known for the arduous duties that devolved on him during the return of the expedition of the African Society.

I have seen this shell named *B. Tongana, Quoy*, but it is much higher than his figure.

180. *Psammotia nitida.*

Inhab. New Zealand.

Shell oval, oblong, thin, pellucid, porous, rounded in front and rather tapering behind, covered with a hard polished horn-coloured periostraca; inner surface purplish white, or purple; hinge teeth small.

This shell is allied to *Psammotia flavicans, Lam.* (which is also *Sanguinolaria livida* and *P. alba, Lam.*), but is not so high nor produced below, and is thinner, and the syphonal inflection is not quite so much produced towards the front edge.

181. *Psammobia lineolata. Gray. Yate's* New Zealand, App. P. livida. *Lam.* 17?

Inhab. East Coast. *Yate.*

Shell oblong, transverse, compressed, obliquely truncated be-

hind, purplish rosy, with rather darker concentric belts, and very thin anastomosing, radiating lines.

182. *Tellina alba. Quoy et Gaim.* Voy. Astrol. iii. 500, t. 81, f. 1-3.
Inhab. Tasman's Bay.

183. *Tellina lactea. Quoy et Gaim.* Voy. Astrol. iii. 501, t. 81, f. 14-16.
Inhab. Tasman's Bay. *Quoy.* Waingaroa, N. Island. *Dr. Dieffenbach.*

This shell, often rosy externally and yellow within, and covered with a pale brown periostraca; it differs considerably in the height, width, and convexity of the specimens.

There are two distinct varieties from different parts of the island: one short, high, and swollen in front, like Quoy's figure; the other comparatively longer, and more compressed.

"They live among stones about low-water mark, and at least as far as three fathoms deep.

"The animal is very small, and has a small foot. The tubes are 6 or 8 inches long, reaching to the surface of the sand. They lie horizontally in the sand with the left or flattest valves beneath."—*Dr. Stanger.*

Fam. PHOLADÆ.

184. *Barnia similis. Gray.* Pholas similis, *Gray. Yate's* New Zealand, App.
Inhab. East Coast. *Yate.*

Shell oblong, rather elongate, acute in front, tapering behind, with rather close concentric laminæ; the anterior part with rather close and radiating grooves; hinge margin reflexed, simple beneath; dorsal plate single, elongate, acute in front, truncated behind; very like *Pholas parvus*, but larger, broader, and more acute in front.

185. *Talona tridens. Gray.*
Inhab. New Zealand, in limestone. *Bidwell.*

Shell ovate, with a deep central groove; the front half with closed, waved, concentric ridges; the hinder half with distant regular concentric grooves. The front gape large, broad, ovate, at length closed up; the two hinder processes forming together a cup about as long as broad, each furnished with a submarginal and central rib.

This genus, which is characterized by having the abductor muscles enclosed in a shelly case formed by the reflexed edge of the valve, furnished at its hinder end with two small additional valves, has the faculty of closing its anterior opening, and of forming a cup-shape process for the protection of its tubes at its hinder end when it arrived at its full growth. Other species are found in England, as *Talona papyracea;* in Africa, as *T. clausa;* and I have seen another from South America.

186. *Teredo* ?

Inhab. New Zealand. *Dr. Stanger.*

This species forms, at distances in its tube, close imperfect septa, pierced with a large central, simple, oblong hole, surrounded by a reflexed edge; the tube is thin, of a prismatic crystalline texture. I have not seen the valves or pallettes.

Fam. SOLENIDÆ.

187. *Panopea Zelandica. Quoy et Gaim.* Voy. Astrol. iii. 547, t. 83, f. 7-9.

Inhab. New Zealand. *Quoy. Yate.*

Fam. ANATINIDÆ.

188. *Panopea Solandri. Gray,* n. s.

Inhab. New Zealand, Turanga. *Dr. Dieffenbach.*

Shell oblong, ventricose, rounded in front, rather narrower and truncated behind, smooth, white.

Very like the European P. Aldrovandi, but smaller and more contracted behind; much more ventricose than the *P. Zelandiæ.*

Named in honour of Dr. Solander, who accompanied Captain James Cook in his expedition, and who did much to illustrate the natural history of New Zealand and other parts of the world.

189. *Myadora striata.* Pandora striata. *Quoy et Gaim.* Voy. Astrol. iii. 537, t. 83, f. 10.

Inhab. New Zealand.

The periostraca is beautifully marked, thin, transparent, and covered with many series of small oblong scales, divided into groups by the radiating lines; it is reflexed into the edge of the mantles within the edge of the valves.

"It is extremely difficult to separate the valves of these shells. The foot is small and square when contracted."—*Bidwell.*

Fam. CORBULIDÆ.

190. *Corbula Zelandica. Quoy et Gaim.* Voy. Astrol. iii. 511, t. 85, f. 12-14.
Inhab. River Thames.

Fam. SOLENOMYADÆ.

191. *Solenomya australis. Lam.* ?
Inhab. New Zealand, Tauranga, Bay of Plenty. *Dr. Dieffenbach.* Common. *Bidwell.*

Shell oblong, brown, paler rayed, rounded in front, and rather more truncated behind; periostraca dark brown, much produced.

This species is very like the one found in the Mediterranean; but it appears rather shorter, higher, and more ventricose.

Length $1\frac{5}{12}$ in., height $\frac{7}{12}$ in.; periostraca extends beyond the margin of the shell for 3 or 4 lines.

"The foot is very curious: it is divided at the end and fringed; when the animal puts it forth, which it can do to full two-thirds of its own length, it opens and turns back like an umbrella or mushroom anchor; it serves for the purpose of taking a greater hold than would be permitted to the common sort of foot.

"They live at the verge of the extreme low-water, and below, in greasy mud about 6 inches beneath the surface, and are in all sorts of positions." *Bidwell.*

Fam. CARDITIDÆ.

192. *Venericardia. Quoy.* Venericardia australis. *Quoy et Gaim.*; ii. 480, t. 78, f. 11-14.
Inhab. New Zealand. *Quoy.* Turanga, *Dr. Dieffenbach.* B. M.

Ovate, with 22 rounded nodulose ribs; inside rosy, the hinder part brown.

Fam. LUCINIDÆ.

193. *Lucina Zelandica. Gray. Yate's* New Zealand, App.
Inhab. East Coast. *Yate.*

Shell suborbicular, rather compressed, rather solid, opake white, smooth, very slightly concentrically striated, and covered with a thin, smooth periostraca. Like L. lactea, but more compressed and opake. Ligament linear, external, marginal.

194. *Lucina divaricata. Lam.* 27. Tellina divaricata. *Linn.*

Inhab. New Zealand.

"They live about a spade deep (10 inches) in the sand on the coast, and are not common." *Bidwell.*

This is one of the generally-spread species of Mollusca, being found on the shores of Europe, India, Africa, America, and Australia.

Fam. UNIONIDÆ.

195. *Unio Menziesii. Gray,* n. s.

Inhab. New Zealand. Rivers in the N. Island and Lake Taupo. *Dr. Dieffenbach.*

Shell oblong, high, compressed, thin, obliquely truncated behind; covered with a thin olive periostraca, and much excoriated near the umbo. The hinder lateral teeth elongated, only elevated on their hinder extremity, where they are crowded; the inner anterior tooth of the right valve large, thick, ovate, rugose; the rest small, compressed; the disk of the shell brown, varied.

Var.—Shell elongate, lower, rather produced, and rounder behind; the hinder part of the posterior lateral teeth straight.

Named in honour of the late Mr. Archibald Menzies, F.L.S., who accompanied Captain Vancouver, as surgeon, in his expedition.

196. *Unio Aucklandica.*

Inhab. New Zealand, Bay of Islands, and Auckland, in the Bay of Amabrusa. *Dr. Sinclair.*

Shell oblong and rather thick, rounded in front, and rather obliquely truncated behind, covered with a thick olive periostraca; umbo black, decorticated, cardinal teeth low, blunt, oblique, hinder lateral teeth laminar, far off; the inner surface pearly, purplish near the umbo, greenish on the hinder edge.

The inner surface of the shell (dead ones?) is often so exfoliated that scarcely any thing but the periostraca remains, so that the shells can be bent about in any direction when wet.

Fam. ARCADÆ.

197. *Pectunculus laticostatus. Quoy et Gaim.* Voy. Astrol. iii. 466, t. 77, f. 4-6. Pectunculus ovatus. *Quoy et Gaim.* Voy. Astrol. iii. 467, t. 77, f. 1-3.

Inhab. New Zealand.

Regular when young, becoming thicker, higher, and more or less

truncated on the hinder side. Hence they have been considered as two species by Quoy and Gaimard.

198. *Pectunculus.*

Dr. Sinclair has brought me a series of specimens of another species of this genus, found in a fossil state near East Cape, in company with a *Cardium?* a *Nucula*, an *Ostrea*, and three species of Univalves: two of them are probably *Fusi*, and the other is quite a new form to any I have hitherto seen.

"It has been stated that fossil shells are not found in the islands." *Dr. Sinclair.*

199. *Nucula australis. Quoy et Gaim.* Voy. Astrol. iii. 471, t. 78, f. 5-10.

Inhab. New Zealand.

Fam. MYTILIDÆ.

200. *Mytilus canaliculatus. Martyn, U. C.* t. 78. *Wood*, Cat. f. 47. Mytilus latus. *Chemn.* viii. 167, t. 84, f. 747. *Dillwyn, R. S.*, 311. M. durus. *Solander.*

Inhab. New Zealand. *Martyn.* Cook's Straits. *Dr. Dieffenbach.*

This species, like the common Mytilus of the English sea, appears to vary in size, form, and thickness of the shell, according to the locality in which it happens to be placed.

The one variety is elongated, white within, with a purplish tint on the submarginal muscular impression; and the younger specimens are thin, and covered with a thin periostraca: but this variety sometimes grows to a large size, as, for example, to 7 inches in length, and 3 inches in width. The periostraca of these specimens is blackish, and bright verditer green on the edge.

The second variety is thicker, more solid, much broader, and rounded. The valves are covered with a dark-olive periostraca, paler on the ventral side, purplish brown, and pearly near the hinder muscular scar. Some specimens of this variety have the hinder edge of the valves purplish black.

Inhab. the North of the Thames and East Cape, New Zealand. *Dr. Sinclair.*

It differs from *M. smaragdus* of China in the young shells being more ventricose, thinner, and rayed with brown.

201. *Mytilus polyodontes. Quoy et Gaim.* Voy. Astrol. iii. 462, t. 78, f. 15, 16.

Inhabits New Zealand.

202. *Modiola albicosta. Lam.* ?

Inhab. New Zealand, Cook's Straits. *Dr. Dieffenbach*; and Van Diemen's Land. *R. Gunn*, Esq.

203. *Modiola securis. Lam.*?

Inhab. New Zealand. *Dr. Dieffenbach.*

Only a single small valve has yet been sent.

204. *Lithodomus truncatus.*

Inhab. New Zealand, in stones. *Dr. Stanger.*

Shell oblong, subcylindrical, thin, short, and roundly truncated in front, contracted in the middle, and rather produced and tapering behind, covered with a dark brown periostraca; umbones rather prominent, inflexed; inner side purplish, rather pearly.

Easily known by the truncated appearance of the front end and the prominence of the umbo. The hinder half of the shell is covered with a coat formed of green regular laminæ, perhaps *algæ*. Common in the Greywakke rocks on the East Coast. *Dieffenbach.*

205. *Modiolarca impacta.* Mytilus cor. *Martyn, U. C.* t. 77. Myt. impactus. *Hermann*, Naturf. xviii. 147, t. 3, f. 5-8, xix. 183. *Wood*, Cat. 59, f. 40. M. discors. Australis. *Chemn.* viii. f. 768. Modiola discor, *Lam.* vi. p. 16. Myt. lanatus. *Calonne.* Cat. 43.

Inhab. New Zealand. *Dr. Solander.* Bay of Islands. *Dr. Sinclair.* East Cape. *Dr. Dieffenbach.*

Fam. PINNIDÆ.

206. *Pinna Zelandica. Gray. Yate's* New Zealand, App. *Gmel.* 3166. *Wood*, Cat. 60, f. 10. P. adusta. *Gmel.*?

Inhab. East Coast. *Yate.* Bay of Islands. *Dr. Dieffenbach.*

Shell triangular, elongate, blackish; inside purplish pearly; valves convex, with rather close longitudinal ribs, armed with close, short, semi-cylindrical, hollow spines. Differs from *P. squamosa*, in being smaller, black, and in the end being more truncate.

It may be Pinna adusta, *Chemn.* viii. 237, t. 91, f. 782. P. exusta, *Gmelin*, said to come from New Zealand, by Humphreys, and Manilla, by Chemnitz.

The gigantic mussels, *Cook*, Third Voy. ii., Polack, i. 324, are probably *Pinnæ*, as they have the habit he describes.

Fam. PECTINIDÆ.

207. *Pecten Zelandiæ. Gray*, n. s.

Inhab. New Zealand.

Shell with numerous (about 40) close unequal sharp-edged squamose ribs; purplish; the ears unequal, with radiate scaly ribs. The valves subequal; the right most convex.

Like P. varius, but the ribs are more numerous.

208. *Pecten laticostatus. Gray. Yate's* New Zealand, App.

Inhab. East Coast. *Yate.* Bay of Islands. *Dieffenbach.*

Shell inequivalve, with 16-18 radiating ribs, purplish white; right valve convex, ribs smooth, the larger one depressed with one or two interrupted longitudinal grooves; left valve rather concave, smoothish, purple brown, and purple near the umbo; the ribs distant, narrow.

"Taken with a landing-net from the bottom of the bays. The flavour is very excellent, and the oculiform tentacles are extremely like eyes.

"It is impossible to get the scallops perfect; the edges are so thin, that they generally break." *Bidwell.*

209. *Lima linguatula. Lam.* vi. 157. *Quoy et Gaim.* Voy. Astrol. iii. 453, t. 76, f. 11, 12.

Inhab. New Zealand. *Quoy et Gaim.*

Fam. OSTREIDÆ.

210. *Ostræa* ?

Inhab. New Zealand, Waitamata, East Coast of N. Island. *Dr. Dieffenbach.* B. M.

A solid plicated species; not in sufficiently good state to describe.

211. *Ostræa* ?

Inhab. New Zealand. *Dr. Sinclair.*

A small species, much like *O. edulis*, scarcely to be distinguished. The two species are most abundant; they cover the shores everywhere from East Cape northward. "The one like O. Edulis are better flavoured than the cock-combs." *Dr. Sinclair.*

Fam. ANOMIADÆ.

212. *Anomia Zelandica. Gray*, n. s.

Inhab. New Zealand, on the inside of mussel-shells.

The shell suborbicular, whitish, smooth, with distant radiating ridges near the edge; internally dark green; the notch in the lower valve large, ovate, triangular; the plug thin, shelly, near the apex, and formed of parallel horny lamellæ for the greater part of its length.

The animal has the power of absorbing the surface of the shell to which it is attached before it enlarges the size of the plug. The plug is evidently only a modification of the kind of laminal beard formed by the end of the foot of the arcs, for, like it, it is formed of numerous parallel, erect, longitudinal, horny laminæ, placed side by side, extending from the apex to the margin, and it is on these plates that the calcareous matter is deposited when the attachment assumes its shelly substance. The same structure is to be observed in the plugs of the European Anomia Ephippium.

"The specimen was taken up with the dredges affixed to a piece of Mytilus. While alive the animal kept opening and shutting its upper valves, with a snap just like the Pectens. Rare." *Bidwell.*

Fam. TEREBRATULIDÆ.

213. *Terebratula recurva. Quoy et Guim.* Voy. Astrol. iii. 554, t. 85, f. 10, 11.

214. *Terebratula sanguinea. Leach.* Zool. Miscel. 76, t. 33. *Lam.* vi. 247. *Quoy et Gaim.* Voy. Astrol. iii. 556, t. 85, f. 6, 7. T. Zelandica, *Desh.* Mag. Zool. 1841, t. 42. Anomia sanguinea. *Solander's* MS. *Calonne,* Cat. 45; not *Chemn.* A cruenta. *Dillwyn, R. S.,* 295.

Inhab. New Zealand. *Humphreys.* Tasman's Bay. *Quoy.* Turanga, East Coast of N. Island. *Dieffenbach.*

215. *Terebratula lenticularis. Desh.* Mag. Zool., 1841, t. 41.

Inhab. New Zealand. *Desh.*

Perhaps only a smaller variety of the former.

Fam. OCTOPODIDÆ.

216. *Octopus cordiformis. Quoy et Gaim.* Voy. Astrol. ii. 87, t. 6, f. 3.

Inhab. New Zealand, Bay of Tasman. *Quoy.*

Fam. SEPIADÆ.

217. The *Sepia, or Cuttlefish,* forms an article of native food. *Polack,* i. 326.

Fam. SPIRULIDÆ.

218. *Spirula fragilis. Lam.* Syst. Nautilus spirula. *Linn.*

Inhab. New Zealand, West Coast of N. Island. *Dr. Dieffenbach.*

219. *Venus intermedia.*

"Called '*Pĕpă*' by the natives; they are extremely abundant, and are eaten as food by the natives. The name appears generic for this edible bivalve." *Dr. Sinclair.*

"East Coast; much eaten by the natives; called *Pipi.*" *Dr. Dieffenbach.*

220. *Nanina? Kivi.*

Inhab. New Zealand. *Dr. Sinclair.*

Shell top-shaped, imperforate, thin, white; spire subconic, blunt, whorls slightly raised, strongly concentrically striated with short, irregular, oblique, purple brown cross streaks; last whorl rounded; front rounded, white, smooth; mouth broad, lunate, with the outer lip slightly reflected over the axis. Diameter $\frac{5}{12}$ of an inch, axis $\frac{4}{12}$ of an inch.

221. *Nanina Mariæ.*

Inhab. New Zealand. *Dr. Sinclair.*

Shell trochiform, slightly perforated, pale brown, with oblique, close, transverse bands; spire short, conic; whorls nearly flat, sharply keeled, front convex.

The brown bands are sometimes crossed, leaving small square, pale spots, especially on the front side of the last whorl.

Differs from *N. Zelandiæ* in being more depressed and strongly keeled, and in the axis being very narrow.

N. Zelandiæ is pale brown, the whorls have opake white, wavy, cross bands near the suture.

222. *Acanthochætes Hookeri.*

Inhab. New Zealand, Great Barrier Island, Bay of Islands; and Van Diemen's Land. *Dr. Sinclair.*

Valves half ovate, covered with crowded flat-topped granules, gray and green striped; the central ridge olive, smoother. The interior valve evenly granulated, without any ridges. The mantales hirsute, the tufts of spines large and green.

This species is most like *Acanthochætes fasciculatus* of the English coast; it differs from *A. violaceus* in the size of the tuft, and

the front valve not being rayed. I have dedicated this to my young friend Dr. Joseph Hooker, the assistant-surgeon to H.M.S. Erebus, in whose company Dr. Sinclair collected it.

223. *Chiton Sinclairi.*

Inhabits New Zealand, Great Barrier Island. *Dr. Sinclair.*

Pale brown, polished, the terminal valves with many, and the lateral area with few indistinct broad nodulose ridges, the central area polished, with pale longitudinal streaks, and with a few short, deep, irregular longitudinal grooves on the hinder edge of the sides.

This species is very like *C. pellis serpentis*, but is polished, and the central plates are smooth, except at the outer angles.

I have dedicated it to my friend Dr. Sinclair, of the Royal Navy, who, during the passing of the list through the press, has presented to the British Museum a series of shells from New Zealand, which were collected during his stay in those islands in company with Capt. James Ross, of the Antarctic expedition.

224. *Zonites coma.*

Inhabits New Zealand. *Dr. Sinclair.*

Shell depressed, largely umbilicated, pale brown, whorls rounded, with close, sharp-edged, elevated, concentric ridges; spire nearly flat, with broad brown, concentric bands, umbilicus conical, showing the whorls; mouth rather small, peristoma thin; diameter 3 lines.

225. *Melanopsis trifasciatus.*

Inhab. New Zealand, Bay of Islands, Waitanga Falls.

Shell ovate, thin, dark olive; spire short, conical, about one-third the length of the body whorl; the last whorl with three equidistant chestnut bands; the callosity of the inner lip yellow.

TUNICATA.

226. *Salpa costata. Quoy et Gaim.* Voy. Uranie, 504, t. 73, f. 2. Voy. Astrol. iii. 570, t. 86, f. 1-5.
Inhab.

227. *Salpa infundibuliformis. Quoy et Gaim.* Voy. Uranie, 508, t. 7, f. 13. Voy. Astrol. iii. 587, t. 89, 6, 7.
Inhab.

228. *Ascidia erythrostoma. Quoy et Gaim.* Voy. Astrol. iii. 609, t. 91, f. 4, 5.
Inhab. River Thames.

229. *Ascidia janthinoctoma. Quoy et Gaim.* Voy. Astrol. iii. 610, t. 91, f. 6, 7.
Inhab. River Thames.

230. *Ascidia cærulea. Quoy et Gaim.*. Voy. Astrol. iii. 611, t. 91, f. 8, 9.
Inhab. Bay of Islands.

231. *Botryllus racemosus. Quoy et Gaim.* Voy. Astrol. iii. 620, t. 92, f. 7, 8.
Inhab. River Thames.

Radiata.

"Medusæ, or marine gelatine, is thrown in animated masses on the rocky shores."—*Polack*, i. 309-325.

232. *Stephanomia imbricata. Quoy et Gaim.* Voy. Astrol. iv. 71, t. 3, f. 13-15.
Inhab. New Zealand.

233. *Actinia viridula. Quoy et Gaim.* Voy. Astrol. iv. 161, t. 13, f. 15-21.
Inhab. Sea between New Zealand and Friendly Islands.

234. *Actinia striata. Quoy et Gaim.* Voy. Astrol. iv. 164.
Inhab. Bay of Islands.

235. *Turbinolia rubra. Quoy et Gaim.* Voy. Astrol. iv. 188, t. 14, f. 5-9.
Inhab. Cook's Straits.

236. *Dendrophyllia rubeola. Quoy et Gaim.* Voy. Astrol. iv. 197, t. 15, f. 12-15.
nhab. River Thames.

237. *Alcyonium aurantium. Quoy et Gaim.* Voy. Astrol. iv. 277, t. 22, f. 16-18.
Inhab. River Thames.

238. *Pennatulæ*, or *Sea Pen. Polack*, i. 327.

239. *Echini*, or *Sea Hedge-hogs. Polack*, i. 326.

240. *Echinarachnius Zelandiæ. Gray*, n. s.
Inhab. Western Coast, Northern Island, New Zealand. *Dr. Dieffenbach.*

Body depressed, with a slightly elevated centre, with the inter-ambulacral area rather more depressed, the ambulacral and inter-ambulacral area nearly equal, the ambulacra not converging together at the end.

List of the Annulose Animals hitherto recorded as found in New Zealand, with the Descriptions of some New Species by Messrs. Adam White and Edward Doubleday, Assistants in the Zoological Department of the British Museum.

Class Crustacea.

1. *Paramithrax Gaimardii. M. Edwards.* Hist. Nat. des Crust., i., p. 325.
   Inhabits New Zealand. *M. Edwards.*
2. *Chlorodius eudorus. M. Edw.*, l. c. i., p. 402. Cancer eudora. Herbst. iii., pl. 51, f. 3.
   Inhabits New Zealand. *M. Edwards.*
3. *Portunus catharus. White,* n. s.
   Inhabits New Zealand. Collection of the British Museum. *Dr. Andrew Sinclair,* R.N.

This species comes near *P. marmoreus, Leach* (Malac. Pod. Brit. Tab. viii., f. 1, 3), differing from the European species in being wider, in having 4 teeth in front of the carapace, the intermediate pair close together. There are 5 teeth on the sides of the carapace, and 1 tooth on the outer part of the sinus over the eye. The carapace is very smooth, has two impressed lines converging behind, and widest in front. The colour of the carapace is brownish yellow, spotted with minute brown dots; the dots forming a lunated line between the impressions on back the most distinct; the penultimate joint of the tail the largest and narrowed in front. Breadth of carapace of a male specimen, 1 inch 2 lines. Length 10½ lines.

"*Common Crab.*" *Polack* (New Zealand, i., p. 326) speaks of this as inhabiting New Zealand.

4. *Grapsus strigilatus. White.* In *Gray's* Zool. Misc., 1842, p. 78.
   Inhabits New Zealand. *Dr. Dieffenbach.*

Carapace with the front part depressed, horizontal, and occupy-

ing more than half its breadth in front, measuring from spine to spine; lateral margins in front with three teeth; many striæ on the sides; hands large, swollen; sides very smooth; upper edge with a few wart-like excrescences.—Colour: sides of carapace red, slightly mottled with yellow; in front and on the back black, with large yellow marks; legs reddish, tinged with blue.

A species in form, &c. agreeing with *G. varius*.

5. *Cyclograpsus sexdentatus. M. Edw.*, l. c. ii., p. 79.
   Inhabits New Zealand. *M. Edw.*

6. *Plagusia clavimana. Latr. Desm.* Consid., p. 127. *M. Edw.*, l. c. ii., p. 92. "Cancer planissimus. Herbst. pl. 59, fig. 3." Var. Pl. serripes. *Lam.* Seba, t. iii., pl. 19, fig. 21.
   Inhabits New Zealand. *M. Edw.* British Museum. *Dr. Sinclair*, R.N.

7. *Leucosia? orbiculus.* Cancer orbiculus. *Fabr.* Ent. Syst. 402, 13.
   Inhabits New Zealand. *Fabr.*

8. *Pagurus cristatus. M. Edw.*, l. c. ii., p. 218. *Edw.*, Ann. des Sc. Nat., ser. 2, vi., p. 269.
   Inhabits New Zealand. *M. Edw.* Brit. Museum *Dr. Sinclair.*

9. *Pagurus pilosus. M. Edw.*, l. c. ii., p. 233. Ann. Sc. Nat., vi., p. 282, pl. 14, f. 1.
   Inhabits New Zealand. *M. Edw.*

10. *Porcellana elongata. M. Edw.*, l. c. ii., p. 251.
    Inhabits New Zealand. *M. Edw.*

11. *Palinurus?* sp. "Lobster, or Sea Cray-fish." *Cook.* "Cancer homarus, L." *Forster*, Voy., i. p. 144. "Kohuda, or cray-fish," Kohura. *Dieffenbach. Polack*, i. p. 326.

"The highest luxury which the sea afforded us was the lobster, or sea cray-fish, which are probably the same that, in the account of Lord Anson's Voyage, are said to have been found at the island of Juan Fernandez, except that, although large, they are not quite equal in size. They differ from ours in England in several particulars: they have a greater number of prickles on their backs, and they are red when first taken out of the water. These we

also bought everywhere to the northward, in great quantities, of the natives, who catch them by diving near the shore, and finding out where they lie with their feet."—*Hawkesworth*, Voyage of Lieut. Cook, iii., p. 440, and vol. ii., pp. 325 and 328.

Captain Cook called a place where he and his party partook of these cray-fish "Luncheon Cove." i., p. 78 (London edition, 1777).

12. *Paranephrops planifrons*. *White*, in Gray's Zool. Miscell., p. 79.

Inhabits New Zealand, R. Thames. *Dr. Dieffenbach.*

The eyes are large, as in *Nephrops:* the sides of the second thoracic segment, in the middle in front, with a spine, as in *Potamobius*, and a shorter one beneath it: the lamellar appendage of the outer antennæ extends considerably beyond the thickened basal joints of these antennæ, and on the inside is nearly straight, and margined with longish hairs: the first two joints of the outer "foot-jaws" are spined within: the sides of the abdominal segments are not nearly so acutely angulated as in *Nephrops:* the middle plate of the tail is of one piece, as in *Nephrops*, and has the spine removed further back from the much-rounded extremity: the first pair of legs is rather more slender than in *Nephrops;* the claws inside are nearly straight, and furnished with moderate-sized teeth; the hands are but slightly grooved, and have a few rows of spines, largest on the inside: the second pair of legs is the shortest of the four hind pair (while in *Nephrops* the fifth are so), the second are the longest, the fourth and fifth being nearly equal in length.

This species, from the River Thames in New Zealand, connects the two genera *Potamobius* and *Nephrops*, in having the habit of the former, and combining the characters of both.

The carapace of this species is almost cylindrical; the beak reaches beyond the pedicel of the inner pair of antennæ, is straight, broad, flattened, and somewhat hollowed out above; the sides have three teeth; at the base to the side are two teeth, one placed before the other; at the base of the beak, in the middle, there is a slight longitudinal abbreviated ridge; the sides of the carapace, outside the outer jaw-feet, have many short bent spines; the abdominal segments are smooth above; the caudal appendages are finely striated at the end, and tinged with pinkish-red; the thorax covered with minute hairs; the abdomen is of a yellowish, somewhat mottled colour; each segment behind with a very narrow

edge of pink. Length of largest specimen, 3 inches 8 lines, from the end of the tail to the end of the beak; length of smallest 2 inches 8 lines.

13. *Hippolyte spinifrons. M. Edw.*, l. c. ii., p. 377.
Inhabits New Zealand. *M. Edw.*

14. *Palæmon Quoianus, M. Edw.*, l. c. ii. p. 393.
Inhabits New Zealand. *M. Edw.*

"*Shrimps.*"

The quantities of shrimps and their families are unbounded. *Polack*, i., 326.

15. *Talitrus brevicornis. M. Edw.*, l. c. iii., p. 15.
Inhabits New Zealand. *M. Edw.*

16. *Orchestia Quoyana. M. Edw.*, l. c. iii., p. 19.
Inhabits New Zealand. *M. Edw.*

17. *Cilonera MacLeayi, Leach?*

This, or an allied species, was found by Dr. Sinclair on the New Zealand coast. Dr. Leach's specimen exists in the British Museum Collection, but whether he described it or not I have not been able to ascertain. It will come after the genus *Olencira* of Leach (Dict. des Sc. Nat. xii., p. 350).

18. *Æga seu Sphæroma?* Oniscus imbricatus. *Fabr.*, Syst. Ent. 296. 2.
Inhabits New Zealand. *Fabr.*

19. *Sphæroma armata. M. Edw.* l. c. iii., p. 210.
Inhabits N. Zealand. *M. Edw.*

20. *Dinemoura affinis. M. Edw.*, l. c. iii., p. 465, pl. 38, f. 15-18.
Inhabits New Zealand. *M. Edw.*

*20. *Cypris Novæ Zelandiæ. Baird.* MSS.

"Shell ovate, elongated, both extremities of the same size; somewhat turgid, and slightly sinuated in centre of anterior margin; white, smooth and shining, perfectly free from hairs. Approaches *Cyp. detecta* of Müller, but differs in the shell not being flat, as in that, but turgid or rounded, being less sinuated on anterior margin, and more rounded on dorsal surface. The shell does not appear to be transparent." *Baird.*

Inhabits New Zealand. British Museum. *Dr. Stanger.*

(CIRRHIPIDES.)

21. *Anatifa spinosa. Quoy et Gaim.*, Voy. Astrol., iii., 629, t. 93, f. 17.
Inhabits New Zealand.

22. *Anatifa elongata. Quoy et Gaim.*, Voy. Astrol., iii., 635, t. 93, f. 6.
Inhabits Bay of Islands.

23. *Anatifa tubulosa. Quoy et Gaim.*, Voy. Astrol., iii., 643, t. 93, f. 5.
Inhabits New Zealand.

24. *Lepas balænaris. Gmelin. Chemn.* viii., t. 99, f. 845-6. Balanus circulus. *Mus. Genev.*
Inhabits New Zealand. *Dr. Dieffenbach.*

25. *Tubicinella trachealis.* Lepas trachealis. *Shaw*, N. Miscel. xvii., t. 726. L. tracheæformis. *Wood.* Conch. 31, t. 10, f. 1-3. Tubicinella major et T. minus. *Lam.*, Ann. Mus. H. N., vi. 461, t. 30, f. 1-2.
Inhabits the Skin of Whales. New Zealand.

26. *Elminius plicatus. Gray*, n. s.
Inhabits New Zealand. *Mr. Yate* and *Dr. Dieffenbach.*
"Valves yellow, strongly plicated and folded, especially at the base; opercular valves thick.
The apical part of the valves are generally much worn; like *E. Kingii*, the valves are solid and not cellular. When young the valves of these shells are purplish white and low. There is another species of this genus found on the Concholepas, which is folded below like this, but purple and depressed." *E. Peruviana. Gray.*

27. *Conia depressa. Gray.*
Inhabits New Zealand, on *Haliotis Iris*, Bay of Islands. *Dr. Sinclair*

28. *Balanus.* ——?
Inhabits New Zealand, on *Mytilus smaragdus.*

29. *Balanus.* ——?
Inhabits New Zealand.

Class Myriapoda.

30. *Scolopendra rubriceps, ♂. Newport.* MSS.
Inhabits New Zealand. British Museum. *Dr. Dieffenbach.*

"Head, labium, and mandibles very dark red; body blackish brown, somewhat flattened; very much narrowed in the anterior, but dilated in the posterior segments. Antennæ and legs reddish olive. Posterior pair of legs, on the under surface, with 7 spines arranged in two oblique lines, and 3 spines on the internal superior margin. Length $4\frac{3}{4}$ inches." *Newport.*

Polack (i. p. 322) speaks of a species of "innocuous" centipede as occurring in New Zealand.

31. *Spirotreptus antipodarum. Newport.* MSS.
Inhabits New Zealand. British Museum. *Dr. Sinclair.*

"Brown, with the head smooth, and deeply excavated at the sides behind the antennæ; first segment with the sides triangular, subacute without plicæ; anterior portion of each segment substriated diagonally, and mottled with orange; posterior portion almost smooth, with very faint longitudinal striæ. Preanal scale short, rounded."

"These specimens are in their immature state, and have but 35 segments to the body, the adult number being about 50, and the length of the individual from $1\frac{1}{2}$ to 2 inches." *G. Newport.*

Class Arachnida.

A spider in New Zealand (at Mawi) is named *pouwerewere. Walckenaer,* Apt. ii., p. 519.

32. *Mygale antipodiana. Walck.* Apt. i., p. 230.
Inhabits New Zealand. *Walck.*

33. *Segestria saeva. Walck.* Apt. i., p. 269.
Inhabits New Zealand. *Walck.*

34. *Lycosa nautica. Walck.* Apt. i., 340.
Inhabits N. Zealand. *Walck.*

"*Aranea viatica*—the wandering spider." Polack speaks of this being met with continually in New Zealand (i. p. 321). It may be some species of the genus Lycosa.

35. *Dolomedes mirificus. Walck.* Apt. i., 355.
Inhabits New Zealand. *Walck.*

36. *Attus abbreviatus. Walck.* Apt. i., p. 477.
Inhabits New Zealand. *Walck.*

37. *Attus Cookii. Walck.* Apt. i., p. 478.
Inhabits New Zealand. *Walck.*

38. *Tegenaria Australensis. Walck.* Apt. ii., p. 12.
Inhabits New Zealand. *Walck.*

39. *Epeira antipodiana. Walck.* Apt. ii., p. 93. Epeire plumipede. *Latr.*, Hist. Nat. des Ins., t. vii., p. 275, No. 86.
Inhabits New Zealand. *Walck.*

40. *Epeira crassa. Walck.* Apt. ii., p. 127.
Inhabits New Zealand. *Walck.*

41. *Epeira verrucosa. Walck.* Apt. i., p. 135.
Inhabits New Zealand. *Walck.*

42. *Tetragnatha* (*Deinagnatha*) *Dandridgei. White*, n. s.
Inhabits New Zealand. Brit. Mus. *Dr. Sinclair*, R.N.

Brownish yellow, hooks of chelicera and ends of the legs darker; eyes black (in one specimen pink). The chelicera are longer than the cephalothorax, narrowest at the base, with five spines at the end, the three on the upper side larger than the rest; inner edge with two rows of small teeth, the under row containing more than the upper; the claw is very long and curved at the base, the tip also is slightly bent. Eyes eight, placed on two slightly-lunated parallel lines, the two middle eyes of anterior line nearer each other than they are to the side eyes; they are placed on the sides and the base of a slight projection. Maxillæ long, sinuated on the outer margin, dilated at the ends, which are abrupt and very slightly rounded on the angles; palpi, with the second joint very long, the third thickest at the end, and shorter than the fourth, which is hairy and considerably thickened at the end; the globular process in the male near the base of fifth joint, much as in *Dolomedes mirabilis* (Clerck, Aran. Suec. tab. 5, fig. 4), only much more complicated. Mentum rounded at the end, with an impressed line near the margin going round it: there is a slight impressed line down the middle. Cephalothorax of a longish oval figure, narrowed in front, depressed, with two deep impressions about the middle. Legs long, first pair the longest, the fourth

apparently longer than the second, the third very short. Length of a shrivelled-up male from end of body to end of chelicera 6 lines.

I have named this spider after one, many of whose drawings and descriptions seem to me to have been copied by Eleazar Albin, in his 'Natural History of Spiders,' published in 1736. Bradley, in his 'Philosophical Account of the Works of Nature' (1721), refers to "the curious Mr. Dandridge, of Moorfields," as having "observed and delineated" "a hundred and forty different kinds" of spiders "in England alone" (pp. 130 and 131). The Baron Walckenaer, in his elaborate list of arachnologists (Aptères, i., pp. 24-29), has not included Dandridge, though, had he been aware of his labours, he would doubtless have given him a distinguished place amongst his "Aptéristes iconographes, descripteurs et collecteurs." I have formed a new subgenus for this spider, which, with the *Tetragnatha* (*Anetognatha*) *bicolor* of Tasmania (Annals and Mag. of Nat. Hist., vii., p. 475), will form two sections of this family.

"*Aranea calycina.*"

Mr. Polack (New Zealand, i, p. 321) says that in New Zealand "the innumerable spider-webs (aranea calycina) have the resemblance, when the morning sun shines on them, loaded with the dew of the preceding night, of so many hyads or watery stars."

"Spiders are found in vast abundance amongst the fern." *Yate*, p. 73.

"*Scorpion*," "small and harmless."

Inhabits New Zealand (under bark of trees). *Polack*, i., p. 321.

Class INSECTA.

COLEOPTERA.

43. *Cicindela tuberculata. Fabr.*, Syst. Ent. 225. *Oliv.* 11, t. 3, f. 28.

Inhabits New Zealand. *Fabr.*

Mr. Charles Darwin and Dr. A. Sinclair also found specimens there which they presented to the British Museum collection.

44. *Cicindela Douei, Chenu. Guerin.* Mag. de Zool. 1840, pl. 45.

Inhabits New Zealand. *Chenu.*

45. *Cymindis Dieffenbachii. White.* C. australis. *Hombron* and *Jacquinot,* (nec Dej.) D'Urv. Voy. au Pole Sud, Ins. pl. 1, f. 7.
Inhabits Otago. Messrs. *Hombron* and *Jacquinot.*

46. *Lebia binotata. Hombron* and *Jacquinot.* D'Urv. Voy. au Pole Sud, Ins. pl. 1, f. 8.
Inhabits Akaroa. Messrs. *Hombron* and *Jacquinot.*

47. *Heterodactylus Nebrioides. Guerin,* Rev. Zool. Cuv., 1841, p. 214.
Inhabits Auckland Islands. *Guerin.*

48. *Promecoderus Lottini. Brullé,* Hist. Nat. des Insectes, iv., p. 450.
Inhabits New Zealand.

Mr. Waterhouse regards this as "a true species" of Mr. G. R. Gray's genus *Cnemacanthus.* Charlesworth's Mag. of Nat. Hist., 1840, p. 355.

49. *Anchomenus atratus. Hombron* and *Jacquinot.* D'Urv. Voy. au Pole Sud, Ins., pl. 1, f. 15.
Inhabits New Zealand. Messrs. *Hombron* and *Jacquinot.*

50. *Feronia (Platysma?) australasiæ. Guerin,* Rev. Zool. Cuv., 1841, p. 120.
Inhabits New Zealand (Bay of Islands), Portotago. *Guerin.* British Museum.

51. *Feronia (Platysma?) subænea. Guerin,* Rev. Zool. Cuv. 1841, p. 122.
Inhabits New Zealand (Portotago).

52. *Oopterus clivinoides. Guerin,* Rev. Zool. Cuv., 1841, p. 123.
Inhabits Auckland Islands (*Guerin*).

53. *Staphylinus oculatus. Fabr.,* Syst. Ent. 265, 4. *Oliv.,* t. 11, f. 19. *Boisd.,* Voy. Astrol. ii., 54, t. 9, f. 1. *Erichs.,* Staphyl., p. 352.
Inhabits New Zealand. *Boisd.*

54. *Micronyx chlorophyllus. Boisd.* Voy. Astrol. ii. 189. Rutele chlorophylle, t. 6, f. 18.
Inhabits New Zealand. *Boisd.*

55. *Stethaspis suturalis.* (*Fabr.*) *Hope.* Coleopt. Manual, i., pp. 104, 404. Melolontha suturalis. *Fabr.*, Syst. Ent. 34. 12.
Inhabits New Zealand. *Fabr.*

56. *Cheiroplatys truncatus.* (*Fabr.*) *Kirby. Hope.* Coleopt. Manual, i., p. 29 and 84. Scarabæus truncatus. *Fabr.*, Syst. Ent. 6-12.
Inhabits New Zealand. *Fabr.*

57. *Pyronota festiva.* (*Fabr.*) *Boisd.* ii., 214. Melolontha festiva. *Fabr.*, Syst. Ent. 36, 23; *Oliv.* i. t. 5, f. 48. Calonota festiva. *Hope,* Col. Man. i., p. 40. Var. Melolontha læta. *Fabr.* Syst. Ent. 36, 24. *Oliv.*, i. t. 6, f. 56. Pyr. læta. *Boisd.* ii., 214. Calonota læta. *Hope.* Col. Man. i., p. 41 and 107.
Inhabits New Zealand. *Fabr.* British Museum.

Dr. Sinclair found this species abundantly at the Bay of Islands, but did not bring the variety. The Rev. F. Hope has given the generic characters in a much more detailed manner than Dr. Boisduval, who merely indicates the genus. Boisduval's name, however, is, I believe, prior to that given by Mr. Hope.

58. *Opatrum lævigatum: Fabr.*, Ent. Syst. i. 89. 5.
Inhabits New Zealand. *Fabr.*

59. *Opilus violaceus. Fabr.* Klug. Abhandl., Berlin, 1840. p. 391. Notoxus violaceus. *Fabr.*, Syst. El. i., 297, 2.
Inhabits New Zealand. *Fabr.*

60. *Notoxus porcatus, Fabr.*
Inhabits New Zealand. *Hope,* Col. Man. iii., p. 137.

61. *Dryops lineata. Fabr.*, Syst. El. ii., 68, 4. Lagria lineata. *Fabr.*, Syst. Ent. 124. 3. Nacerdes sp.? *Stev.* Dej.
Inhabits New Zealand. *Fabr.* Brit. Museum. *Dr. Sinclair.*

62. *Pseud-helops tuberculatus. Guerin,* Rev. Zool. Cuv. 1841, p. 125.
Inhabits Auckland Islands.

63. *Brentus barbicornis. Fabr. Oliv.* Curculio barbicornis. *Fabr.*, Syst. Ent. 134. 41. Ent. v., t. 1, f. 5, t. 2, f. 5. *Schœnh.* i., p. 353; and v., p. 578.
Inhabits New Zealand. *Fabr.* British Museum.

Dr. Sinclair, in company with Dr. Joseph Hooker, found a specimen of this species in a chink between the bark and wood of the Cowrie (*Damara Australis*): it is now in the British Museum collection.

64. *Brentus assimilis. Fabr. Oliv.* Ent. v., p. 433, pl. 2, f. 6. Curculio assimilis. *Fabr.* Syst. Ent. 134. 42. *Schœnh.* i., p. 356.
Inhabits New Zealand. *Fabr.*

65. *Brentus cylindricornis. Fabr. Schœnh.* i., p. 368.
nhabits New Zealand. *Fabr.*

66. *Rhadinosomus acuminatus. Schœnh.*, Curc. vi., p. 473. Leptosomus acuminatus. *Schœnh.*, Curc. ii. p. 169. *Waterhouse*, Trans. Ent. Soc. ii., pl. 17, f. 2, pp. 192, 193. Curculio acuminatus. *Fabr.*, Syst. Ent. 152. 132.
Inhabits New Zealand. *Fabr.* British Museum.

67. ——————. Rhynchænus bidens. *Fabr.*, Syst. El. ii. 457, 96. Curculio bidens, *Fabr.*, Syst. Ent. 136. 51. *Oliv.* Coleopt., pl. x., f. 113.
Inhabits New Zealand.

68. *Cryptorhynchus ? bituberculatus.* Curculio bituberculatus. *Fabr.*, Ent. Syst. ii., 414. 90.
Inhabits New Zealand.

69. *Cryptorhynchus ? modestus.* Curculio modestus. *Fabr.*, Ent. Syst. ii. 453. 250.
Inhabits New Zealand.

70. *Psepholax sulcatus. White*, n. g., n. s.
Inhabits New Zealand. British Museum. *Dr. Sinclair.*

Beak short, perpendicularly bent down, wide, somewhat dilated at the end, near which arise the antennæ. Antennæ spring from the end of a deep groove, twelve-jointed; first joint as long as the next seven taken together, the tip nearly, if not quite, reaching the eye, very smooth, and gradually thickened to the end; the second joint minute; the five preceding the club somewhat moniliform; club large, oval, pointed at the end, (of four joints?) covered with minute hairs. Eyes roundish, of an ovate-elliptical form. Thorax behind nearly as wide as the elytra at base; elytra widest a little behind the base. Legs rather stout. Femora thick-

ened, those of the first pair with the margin sinuated, bulging into a broad blunt tooth; tibiæ of second pair with a strong tooth near the end.

This little Curculionideous genus comes, I believe, near Gronops and Aterpus of the scientific Schœnherr (Gen. et Spec. Curc. ii., pars 1, pp. 250—252).

The species is of a deep pitchy brownish black; the thorax above with three distinct brownish ashy lines; the lateral ones broadest and somewhat irregular. These lines are formed by distinct coloured scales. The elytra are ribbed, each having, at least, six raised ribs, two of which meet at the end; some of them have erect scales along the irregular edge; between each is a line of impressed points. The sides of the elytra, at the broadest part, are especially hairy. The legs are punctate, and, like the under surface of the body, have brownish ashy hairs, longest on the posterior part of the tibiæ and tarsi. Length about four lines.

71. *Aterpus?* or *Hipporhinus?* Curculio tridens. *Fabr.* Inhabits New Zealand.

72. *Eurhamphus fasciculatus. Shuck.*, Ent. Mag. v., p. 506, pl. 18.
Inhabits New Zealand. *Shuckard.*

73. *Nitidula abbreviata. Fabr.*, Syst. El. i., 348. 5.
Inhabits New Zealand.

74. *Apate minutus. Fabr.*, Syst. Ent. 54. 4.
Inhabits New Zealand. *Fabr.*

75. *Dermestes carnivorus. Fabr.*, Syst. Ent. 55. 2.
Inhabits New Zealand. *Fabr.*

76. *Dermestes navalis. Fabr.*, Syst. Ent. 56. 9.
Inhabits New Zealand. *Fabr.*

77. *Pristoderus scaber.* (*Fabr.*) *Hope*, Col. Man., iii., p. 181, and p. 81. Dermestes scaber. *Fabr.* Syst. Ent. 57. 16.
Inhabits New Zealand. *Fabr.*

78. *Dermestes limbatus. Fabr.*, Ent. Syst. Eleuth. i., 318. 36. Inhabits New Zealand.

79. *Prionoplus* (*Prionus. auct.*) *reticularis. White*, n. s.
Inhabits New Zealand. British Museum. *Dr. Sinclair.*
Pitchy brown; the margins of the abdominal segments beneath

paler; the elytra margined, and of a lighter colour, with three longitudinal veins springing from the base, and connected together by yellowish nervures, forming irregular reticulations, not corresponding on each elytron; the elytra have a short spine at the end close to the suture. The head, thorax, and general surface of the elytra are irregularly punctured and vermiculated.

The thorax is short, transverse, not nearly so wide as the elytra, and covered with many short woolly-like hairs, which give it a brownish hue, and seems to have a longer tuft on each side behind; the sides have a strongish spine about the middle, which spine is angulated at the base.

The femora have two spines at the end, and the tibiæ have three spines, two shorter on the inside at the end, and a longer one on the outside.

The face between the antennæ is hollowed out; the shortish strong angulated mandibles are punctured on the outside; the trophi are prominent, and somewhat clubbed at the end. The eyes are large, and are separated both above and beneath by a rather narrow division. The antennæ are somewhat more than three-quarters the length of the insect; the first joint is strong, short, and thickest at the end; the second is very small, and somewhat cup-shaped; the next eight have a spine at the end of each, the third being the longest joint of the antennæ, and the others gradually shorter; the terminal joint is bluntish at the end; the last joints are somewhat flattened. The sides of the scutellum are nearly parallel, the end abruptly rounded, and down the middle there is a smoothish ridge. The elytra are longish, rounded at the end, and narrowest there; the margin is slightly turned up. Length 1 inch 6 lines; greatest breadth of elytra about 6½ lines.

This Prionus forms a section or subgenus distinct from *Sceleocantha* and *Toxeutes* of Newman (Annals and Magazine of Nat. Hist., v. pp. 14, 15), the latter founded on the Australian *Prionus arcuatus, Fab.*; it differs essentially from *Malloderes Dupont* (Guerin, Mag. de Zool., 1835, pl. 125) and *Aulacopus*, Serville (Annales de la Soc. Entom., 1832, pp. 144, 145), of the characters of the species of which it partly partakes.

80. *Callichroma* (*Calliprason*) *Sinclairi. White*, n. s.
Inhabits New Zealand. British Museum. *Dr. Sinclair.*

Above of a grass green, beneath silvery-grey, with silky scales or hairs; the abdomen is reddish-brown where seen through the

silvery-grey. Legs, antennæ, and cibarial organs reddish; parts about the mouth with grey hairs. Head and thorax above darker than the elytra, in some places inclined to blackish. Elytra strongly margined; margin yellowish brown, upper surface minutely punctured, with three rather indistinct longitudinal ridges. Length 4½ lines.

Head behind the eyes not wider than the thorax. Eyes very large, prominent, very slightly (if at all) notched near the insertion of the antennæ. Antennæ eleven-jointed; first joint longest, dilated at the end; second minute; third, fourth, and fifth the most slender; third and fourth knobbed at the end; the fifth gradually, and the terminal joints slightly, dilated. Thorax longer than broad, narrowed in front and behind. Sides with a short spine behind the middle. Legs long, slender. Femora clavate. Elytra long, gradually growing narrower towards the end, which is simple.

I have placed this delicately pretty little longicorn beetle in a new subgenus, which in the system seems to me to come near the genus *Promeces* of Serville: it is larger than the *Encyclops pallipes*, Newman (Entomological Magazine, v. p. 392), to which North American species, discovered by Mr. Edward Doubleday, it has some resemblance at first sight. I have named it in compliment to Dr. Andrew Sinclair, surgeon, R. N., who found the insect in New Zealand, and presented it, with many other New Zealand Annulosa, to the British Museum. This insect (like Encyclops) seems to be one of the links connecting the Cerambicidæ with the Lepturidæ, a family by no means abundant out of America, Europe, and Africa.

81. *Phoracantha dorsalis.* (*Mac Leay.*) *Newm.* Annals of Nat. Hist., v. p. 19. Stenochorus dorsalis. *Mac-Leay.* Appendix to King's Survey, ii., p. 451, sp. 85.

Inhabits New Zealand. British Museum. *Dr. Sinclair.*

82. *Coptomma variegatum.* (*Fabr.*) *Newm.* Tmesisternus variegatus. *Boisd. Guer.* Callidium variegatum. *Fabr. Oliv.*, t. 5, f. 58. Coptomma vitticolle. *Newm.*, Ann. Nat. Hist., v. p. 18.

Inhabits New Zealand. *Fabr.* British Museum. *Drs. Dieffenbach* and *Sinclair.*

83. *Coptomma sulcatum.* (*Fabr.*) Callidium sulcatum.

Fabr., Syst. Ent., 189. 11. Tmesisternus, sp. Latr. Guer. Voy. Coquille, letter-press, ii., p. 130.
Inhabits New Zealand. *Fabr.*

84. *Coptomma lineatum. Fabr.* Callidium lineatum. *Fabr.*, Syst. Ent. 189. 10. Tmesisternus, sp. Latr. Guer. Voy. Coquille, ii., p. 130.
Inhabits New Zealand. *Fabr.*

85. *Lamia heteromorpha. Boisd.*, Voy. Astrol. ii., 505.
Inhabits New Zealand.

86. *Lamia crista. Fabr.*, Syst. Ent., 170. 3.
Inhabits New Zealand. *Fabr.*

87. *Xyloteles griseus.* (*Fabr.*) *Newm.*, Entomologist, No. 12. Saperda grisea. *Fabr.*, Syst. Ent. 186. 9.
Inhabits New Zealand. *Fabr.* British Museum. *Drs. Dieffenbach* and *Sinclair.*

88. *Xyloteles lynceus.* (*Fabr.*) *Newm.*, Entomologist, No. 12. Saperda lyncea. *Fabr.*, Syst. Ent. 185. 8.
Inhabits New Zealand. *Fabr.*

89. *Saperda tristis. Fabr.*, Syst. Ent. 186. 11.
Inhabits New Zealand. *Fabr.*

90. *Saperda villosa. Fabr.*, Syst. Eleuth. ii., 320, 13. Saperda hirta. *Fabr.*, (olim.) Syst. Ent. 184. 4.
Inhabits New Zealand. *Fabr.*

91. *Clytus minutus. Fabr.* Callidium minutum. *Fabr.*, Syst. Ent. 192. 23.
Inhabits New Zealand. *Fabr.*

92. *Phaedon brunneum?* (*Fabr.*) Colaspis. *Fabr. Hope.* Coleopt. Man. iii., p. 97. Chrysomela brunnea. *Fabr.*, Ent. Syst. Eleuth. i., 439. 104. *Donov.*, Ins. New Holland, pl. xx.
Inhabits New Zealand. *Donov.*

ORTHOPTERA.

93. *Blatta Americana.*
Inhabits New Zealand. (Introduced by the whale-ships.—*Polack*, i., p. 320.)

94. *Locust grasshopper. Yate's* New Zealand, p. 72. *Polack*, i., p. 319.
Inhabits New Zealand.

Dr. Sinclair has brought from New Zealand two or three species of Locustidæ.

95. *Mantis.*

Dr. Sinclair brought the egg-case of a species of Mantis from New Zealand.

96. *Deinacrida* (Anostostoma, *G. R. Gray*). Heteracantha. *White* in *Gray's* Zool. Misc., 1842, 78.
Inhabits New Zealand. *Drs. Dieffenbach and Sinclair.*

Hind legs nearly twice the length of the insect; tibiæ quadrangular, broadest behind, the edges armed with spines coming out alternately; spines very strong and sharp: body brown, beneath yellow: head punctured on the vertex: antennæ at least 2½ times the length of the insect: thorax punctured, with some small smoothish spaces in the middle; the lateral margins somewhat thickened. The head is not nearly so broad nor so large as in Anostostoma; the mandibles much shorter; the labial palpi have the terminal joint swollen at the end; when dry it is slightly compressed from shrinking; the maxillary palpi are very long; the three last joints cylindrical, the last longest, gradually clubbed at the end.

The length of the specimen brought by Dr. Dieffenbach, measuring from the forehead to the end of the abdomen, exclusive of appendages, is 2 inches; from the end of the tarsus of hind leg to end of antenna stretched out this specimen measures at least 12½ inches. The specimen may be in the larva state. The præsternum, as in Anostostoma, with two spines, approximating in the middle; meso-and meta-sternum deeply grooved behind, with a strong tooth on the sides behind.

Dr. Andrew Sinclair, since my short description was published in the second part of Mr. Gray's Zoological Miscellany, has brought from New Zealand a specimen of this species, which, with its hind legs and antennæ stretched out, is at least 14 inches long; its head and body, exclusive of appendages, being 2½ inches. The specimen is a female; its ovipositor is rather more than an inch long; is slightly bent upwards, and compressed through the greater part of its length, the 2 cultelli, forming its principal part, being somewhat angular at the base. Nearly the whole insect is of an ochry-yellow colour, the end of the ovipositor, and the ex-

treme tip of the spines on the legs being brown; the margins of the abdominal segments are of a lighter colour; the transversely-ridged and rough-surfaced femora have many light-coloured streaks. The greater portion of the dorsal part of the thorax is somewhat ferruginous. This specimen was found by itself on the Marsh Pine in Waiheké, in the Firth of Thames. Five other specimens of smaller size Dr. Sinclair found congregated under the bark of trees. The Deinacrida, according to the Maouries, generally keeps high up on the trunk, which the natives are afraid to climb, as the insect, especially the dark-headed, long-jawed male, bites severely.

The fore tibiæ have no spine in the middle in front, and the head is much smaller than in Mr. George Gray's Anostostoma, of which it may, however, be a species merely.

Kikárâru. Polack.

Inhabits New Zealand (Spear-grass). *Polack*, i., p. 329.

"The most disgusting insect in nature." *Polack.* It is impossible to say to what order this insect is to be referred.

NEUROPTERA.

Libellula? Dragon-fly.

Inhabits New Zealand. *Yate*, p. 373.

Dr. Sinclair brought five species of Dragon-flies from New Zealand: two of these are Agrionideous; the largest is described below.

97. *Petalura Carovéi. White*, n. s.

Inhabits New Zealand. (Auckland.) British Museum. *Dr. Sinclair.*

Dilated anal appendages, somewhat rounded at the end; anterior margins of wings dark brown; the tips, especially of second pair, are slightly tinged with dusky. The yellow-coloured plagæ on the thorax are wide, and more distinct than in *P. gigantea, Leach.* Total length from 4 inches 5 lines, to 4 inches 8 lines.

In the type of this genus, established by Dr. Leach in the Zoological Miscellany, ii., p. 96, tab. 95, the anal appendages are notched or sinuated near the end within, and the anterior edge of both wings is varied with white; the forehead is wider, and the frontal ridge somewhat different; the femora are dark, while in this they are ferruginous.

Those who have read 'The Story without an End,' translated

by Sarah Austin from the German of F. W. Carové, and illustrated so beautifully by W. Harvey, will know why I have given the above name to this fine large Dragon-fly.

Ephemera.

Two species found by Dr. Sinclair in New Zealand.

HYMENOPTERA.

98. *Ichneumon lotatorius. Fabr.*, Syst. Ent. 330. 16.
Inhabits New Zealand. *Fabr.*

99. *Ichneumon solicitorius. Fabr.* l. c. 332. 30.
Inhabits New Zealand. *Fabr.*

Dr. Sinclair found this species there also; his specimens are in the British Museum collection.

100. *Ichneumon decoratorius. Fabr.* Syst. Ent. 333. 32.
Inhabits New Zealand. *Fabr.*

Formica? Black ant. *Polack*, i., p. 320.
Inhabits New Zealand. *Polack.*

Cook also speaks of Ants.

101. *Ophion? Ichneumon luteus* (*L*). *Fabr.*, Syst. Ent. 341. 75.
Inhabits New Zealand. *Fabr.*

102. *Sphex fugax. Fabr.*, Syst. Ent. 350. 27.
Inhabits New Zealand. *Fabr.*

HOMOPTERA.

103. *Cicada Zelandica. Boisd.*, Voy. Astrol. ii., 611, t. 10, f. 6.
Inhabits New Zealand. British Museum.

104. *Cicada cingulata.* Tettigonia cingulata. *Fabr.*, S. Ent., 680. 9.
Inhabits New Zealand. *Fabr.* (British Museum.)

Dr. Sinclair found this "very noisy" species at Auckland in a marshy spot, where the *Phormium tenax* abounds. This may be one of the "scorpion flies with whose chirping the woods resound," referred to in Cook's 'Third Voyage,' i., p. 153 (2nd edit).

105. *Cicada cruentata.* Tettigonia cruentata. *Fabr.*, S. Ent., 680. 10.
Inhabits New Zealand. *Fabr.*

106. *Cicada muta.* Tettigonia muta. *Fabr.*, S. Ent., 681. 17.

Inhabits New Zealand. *Fabr.* British Museum. *Dr. Sinclair.*

HEMIPTERA.

107. *Forest Bugs. Yate*, p. 73.

Inhabit New Zealand.

Dr. Sinclair brought a green-coloured Pentatoma, allied to *P. prasina.*

108. *Reduvius* (*Pirates*) *ephippiger. White*, n. s.

Inhabits New Zealand. British Museum. *Dr. Sinclair.*

Black, with reddish-yellow legs and antennæ, and an ochraceous patch on the inner edge of each hemelytron near the base. Length, 9 lines.

109. *Kutu. Polack*, i., p. 320. "Pediculus humanus." *Polack*, i., p. 320.

Inhabits New Zealand.

LEPIDOPTERA.

110. *Lycæna Edna. Doubleday*, n. s.

Inhabits New Zealand. British Museum. *Dr. Sinclair.*

Exp. Alar., 1 unc. 2-4 lin.

Male with the wings above bright copper-colour; nervures slightly, the outer margins very distinctly bordered with black. Anterior wings with two rounded black dots before the middle; a larger quadrate one on the false nervure, closing the discoidal cell, midway between which and the outer margin is a curved series of 5 or 6 rather obsolete black dots. Near to the outer margin is a more distinct row of black dots, occasionally slightly confounded, especially near the apex, with the border itself. Posterior wings, with a discoidal lunule, and a waved maculiform band beyond, of a dusky hue; and towards the anal angle three marginal black dots. Cilia fulvous. Beneath, the anterior wings have the disc of a paler fulvous; the base, anterior, and outer margins dull yellow; the discoidal spots and the first macular band very distinct; and three rather large spots of the same colour at the anal angle. Posterior wings ochreous yellow, with two small black dots near the base, and 5 or 6 similar ones near the outer margin; the disc, with fuscous markings, in the same situation as those on the upper surface.

Female with all the wings dusky at the base; anterior with the discoidal spots more distinct than in the male; the first series of dots united together so as to form a distinct curved band, the second almost entirely confounded with the border. Posterior wings with the discoidal spot very distinct. Beyond the middle are two macular bands, the second more or less confounded with the border. The under surface, especially of the posterior wings, is more obscure than in the male, and the markings less distinct.

111. *Hamadryas Zoilus. Boisd.*, Voy. Astrol., 91.
Nymph. Nais. *Guerin.*, Voy. Coq. t. . Pap. Zoilus. *Fabr.*, Ent. Syst. iii., 128.

Inhabits New Zealand. *Fabr.*

112. *Vanessa Gonerilla. Boisd.*, Voy. Astrol., 122.
Papilio Gonerilla, *Fabr.*, Syst. Ent., 498. 237. *Don.*, Ins. Ind.

Inhabits New Zealand. *Fabr.*

113. *Vanessa (Itea.) Fabr. Boisd.*, Voy. Astrol., 122.
" Papilio Itea. *Fabr.*, Syst. Ent., 498. 238. *Don.* Ins. Ind.

Inhabits New Zealand and New Holland. *Boisd.*

Sphinx ?

"The caterpillars feed on Convolvulus batatas. The Sphæria Robertii, Hooker, is found parasitical on this caterpillar, which only occurs at the roots of the rata-tree (Metrosideros robusta)." —*Dieffenbach.*

114. *Hepialus virescens. Doubleday.*

Inhabits Waitemata, New Zealand. British Museum. *Dr. Dieffenbach.*

Anterior wings triangular, very slightly falcate, pale greenish, marked with numerous darker clouds, giving them a tessellated appearance. Beyond the middle is a duplex, transverse fascia, greenish exteriorly, pallid internally; the outer margin and the costa at the base being of the latter colour; posterior wings greenish; thorax pallid, greenish anteriorly; abdomen greenish.

115. *Leptosoma annulatum. Boisd.*, Voy. Astrol., 197.

Inhabits New Zealand. *Dr. Sinclair.*

116. *Heliothis Peltigera. Ochs.*

Inhabits New Zealand. British Museum. *Dr. Sinclair.*

The specimens brought home by Dr. Sinclair appear to be

identical with the European species; they are however in rather faded condition: perhaps, if more perfect specimens be obtained, some slight distinction may be detected.

117. *Plusia eriosoma. Doubleday*, n. s.

Inhabits New Zealand. British Museum. *Dr. Sinclair.*

Exp. Alar., 1 unc. 10 lin.

Anterior wings purplish-ash, glossed with copper in various places, especially towards the outer margin. Across the middle of the wing is a broad brown bar, less distinct on the costa than on the inner margin, bounded externally by a very indistinct, waved, fuscous striga, and internally by a bright silvery line extending obliquely from the inner margin to the median nervure, upon which, a little beyond this line, is a V-shaped silvery mark, followed by an oval silvery spot. Near the apex, in certain lights, there is an appearance of an oblique dusky striga approximating to, but not connected with, a similar striga ascending from the anal angle. Posterior wings fuscous. Abdomen, with the extremity and the sides beyond the middle clothed with long fulvescent hairs.

118. *Aspilates? subochraria. Doubleday*, n. s.

Inhabits New Zealand. British Museum. *Dr. Sinclair.*

Exp. Alar., 1 unc. 1-2 lin.

Anterior wings ochraceous; the costa, a very faint striga near the base, a broad transverse fascia beyond the middle and parallel with the outer margin, brown; the space between this and the margin tinged with light brown, darker on the margin itself. Disc with a small rounded black dot. Posterior wings pale ochraceous, immaculate. Below, the anterior wings of the male have the disc fuscous, the margins ochraceous, the posterior one darker than above, and irrorated with brownish scales, almost condensed into transverse bands. The female is ochraceous, with a common transverse striga and a distinct spot. Male with the pectinations of the antennæ very short. Antennæ of the female simple.

119. *Cidaria rosearia. Doubleday*, n. s.

Inhabits New Zealand. British Museum. *Dr. Sinclair.*

Exp. Alar., 1 unc.

Anterior wings pale brown, tinged with rosy purple, fuscescent at the base; this portion bounded by a waved fuscous striga. Before the middle is a waved transverse fuscous band, and a similar but broader one beyond the middle; both less defined near the margins of the wing, appearing composed of three coalescing strigæ.

Beyond these are a few scattered blackish dots, chiefly on the nervures and outer margin, and in some individuals there is a slight fuscous cloud near the apex. Disc with a small black crescent. Posterior wings pale, with an indistinct transverse striga across the disc.

120. *Cidaria? cinerearia. Doubleday*, n. s.

Inhabits New Zealand. British Museum. *Dr. Sinclair.*

Exp. Alar., 9 lin.

Anterior wings acuminate, very slightly falcate, pale brownish-ash, with numerous fuscous strigæ, mostly very slender, but occasionally uniting to form transverse bands, of which one, not very distinct, is situated near the base, another a little before, and a third a little beyond the middle, these two being very distinct near the costa, but almost obliterated near the inner margin. Near the outer margin, which is rather darker than the ground-colour of the wing, is a slender much-waved whitish striga, and near the middle of the costa is a minute white dot. Posterior ashy-white, rather shining, with numerous indistinct fuscous strigæ. Antennæ of the male emitting from their lower surface two stout pectinations of unequal length, closely approximating at their origin, clothed with a delicate silky pubescence; at the base and apex these pectinations are very short. Palpi rather long.

This interesting little species will undoubtedly some day be found to constitute a genus distinct from that in which I have provisionally placed it, but only having seen one sex of it I was unwilling to attempt to characterise it generically.

121. *Acidalia pulchraria. Doubleday*, n. s.

Inhabits New Zealand. British Museum. *Dr. Sinclair.*

Exp. Alar., 11 lin.

Anterior wings elongate, trigonate, posterior subquadrate; all pale greenish-white, marked beyond the middle with five common transverse strigæ, composed of faint lunulated dots. The posterior wings have a faint indication of two or three strigæ near the base, and a small greenish discoidal dot.

122. *Ptychopoda? rubraria. Doubleday*, n. s.

Inhabits New Zealand. British Museum. *Dr. Sinclair.*

Exp. Alar., 9-10 lin.

All the wings pale brownish, irrorated with fuscous, the posterior slightly tinged with reddish, the outer margins with a series of small black dots. Anterior wings with a slender much-waved

striga near the base, a second similar striga near the middle, on which is placed a distinct black dot; a broad indented fascia near the margin, followed by a series of oval or rounded spots, all fuscous. Posterior wings with a slender-waved striga near the middle, two approximating ones beyond the middle, and a row of oval or rounded spots near the outer margin, all fuscous. Antennæ of the male strongly pectinated; of the female simple, annulated with black and white. First and second pair of legs in the male very long, the anterior tibiæ simple; those of the second pair of legs furnished with two spurs at the apex; posterior legs short, stout, compressed, furnished with the usual tuft of hair; claw wanting. Female with all the legs elongate; posterior tibiæ with one long and one short spur at their extremity; tarsi long.

123. *Ptychopoda rubropunctaria. Doubleday,* n. s.

Inhabits New Zealand. British Museum. *Dr. Sinclair.*

Exp. Alar., 9-10 lin.

All the wings brownish white, with numerous delicate very much-waved transverse darker strigæ; a small red dot beyond the middle towards the anal angle, and a marginal series of minute black dots. There are also three series of more or less distinct minute black dots, one near the base, one just before the middle, the third a little beyond the middle of the anterior wings; the second and third being continued on to the posterior wings.

124. *Diasemia grammalis. Doubleday,* n. s.

Inhabits New Zealand. British Museum. *Dr. Sinclair.*

Exp. Alar., 7-8 lin.

Anterior wings rufous brown, the rufous colour predominating near the base; inner margin with a black dash at the base, and before the middle a black triangular blotch, preceded and followed by a whitish patch. Beyond the middle is a transverse white line, not quite reaching the inner margin, where it bounds externally a second triangular black blotch. Posterior wings rufous brown, more or less irrorated with fuscous, with two irregular transverse whitish strigæ, between which is a black patch. Cilia of all the wings varied with black and white. Antennæ black. Legs elongate, rufous.

125. *Margaritia flavidalis. Doubleday,* n. s.

Inhabits New Zealand. British Museum. *Dr. Sinclair.*

Exp. Alar., 8-9 lin.

All the wings ochraceous, the outer margins with a series of minute dots. Anterior wings with a faint striga near the base, a

still fainter one near the middle, and a more distinct much-waved one near the outer margin, and two discoidal stigmatiform spots fuscous. Posterior wings with a discoidal spot, preceded towards the anterior margin by a smaller one, a transverse striga beyond the middle, and the anal angle fuscous.

126. *Margaritia quadralis. Doubleday*, n. s.
Inhabits New Zealand. *Dr. Sinclair.*

Exp. Alar., 10 lin.

Anterior wings fuscous, clouded with ochraceous, especially at the base and along the costa; a paler ochraceous spot near the middle, not far from the costa. Towards the outer margin is a waved, slender, fuscous striga. Posterior wings fuscous; darkest at the anal angle.

127. *Margaritia polygonalis. Treits?*
Inhabits New Zealand. *Dr. Sinclair.*

The only specimen of this species brought by Dr. Sinclair being much rubbed, I cannot be positive of its identity with the European polygonalis.

128. *Margaritia? cordalis. Doubleday*, n. s.
Inhabits New Zealand. British Museum. *Dr. Sinclair.*

Exp. Alar., 1 unc., 1 lin.

Anterior wings subdiaphanous, very pale straw-colour, slightly irrorated with fuscous and rufous; the base, a heart-shaped spot before the middle; a quadrate one on the costa beyond the middle, and the apex rufescent: the apical spot edged internally with fuscous. Costa towards the apex, and the outer margin marked with fuscous dots. Posterior wings subdiaphanous, with three fuscous spots; one towards the middle of the anterior margin, a second below it near the hinder margin, a third near the apex. Outer margin dotted with fuscous. Legs pale, dotted with fuscous.

129. *Crambus ramosellus. Doubleday*, n. s.
Inhabits New Zealand. British Museum. *Dr. Sinclair.*

Exp. Alar., 1 unc.

Anterior wings acuminate, brown, with a longitudinal silvery stria branching before and again after the middle, edged below from the base nearly to outer margin with a black line broken for a short space beyond the middle. Near the apex is a curved series of six or seven minute black dots, and on the margin itself

a similar series. Cilia, except at the apex, fuscous. Posterior wings fuscous, immaculate.

130. *Crambus flexuosellus. Doubleday*, n. s.

Inhabits New Zealand. British Museum. *Dr. Sinclair.*

Exp. Alar., 10 lin.

Anterior wings brown, marked a little below the costa with a slightly-waved silvery vitta, scarcely attaining the outer margin, which it only touches just below the apex, at which point the cilia are silvery. On the disc, immediately below this vitta, are two or three small brown spots; and on the outer margin, also below the vitta, are four brown dots. Cilia, except near the apex, fuscous. Posterior wings fuscous.

131. *Crambus vittellus. Doubleday*, n. s.

Inhabits New Zealand. British Museum. *Dr. Sinclair.*

Exp. Alar., 10-12 lin.

Anterior wings acuminate, brown, divided longitudinally by a silvery vitta extending from the base to the middle of the outer margin. Outer margin very delicately edged with black; this colour extending slightly along one or two of the lower nervures. Costa beyond the middle rather pale. Posterior wings, and cilia of all the wings, fuscous.

This species seems to vary a little; one specimen, which I believe to be only a variety, has the costa beyond the middle silvery-white. It is even possible that the preceding species may ultimately prove only a variety of this.

132. *Argyrosetia stilbella. Doubleday*, n. s.

Inhabits New Zealand. *Dr. Sinclair.*

Exp. Alar., 7 lin.

Anterior wings silvery-white, slightly tinted with yellow along the inner margin, marked with a longitudinal brown vitta extending quite from the base to the apex, occupying about one-third the width of the wing. The costa, except the middle, slenderly edged with black, emitting near the apex an oblique line to the central fascia. Cilia at the apex long, silvery-white, tipped with brown. Posterior wings fuscous.

In addition to the species of Lepidoptera described above, I may record the existence of the genera Phycita, Aphelia, Anacampsis, Depressaria, and, I believe, Eudorea; but unfortunately the specimens brought by Dr. Sinclair are not sufficiently perfect to admit of their being described with the necessary minuteness.

Diptera.

Simulium? Namu, or sand-fly. *Polack,* New Zeal., p. 319.

Inhabits New Zealand.

Most numerous on the beach and by the sides of creeks and rivers.—*Yate,* New Zealand, p. 72.

To some insect, of a genus allied to Simulium, is to be referred the New Zealand sand-fly alluded to in the following passage:—"A sort of little crane-flies (*tipula alis incumbentibus*) became remarkably troublesome during the bad weather. They were numerous in the skirts of the woods, not half so large as gnats or musketoes, and our sailors called them sand-flies. Their sting was extremely painful. . . . . All, however, were not equally affected."—Forster, Voyage, i., pp. 135, 136.

"The most mischievous animals (at Dusky Bay) are the small black sand-flies, which are very numerous, and so troublesome, that they exceed everything of the kind I ever met with: wherever they bite they cause a swelling, and such an intolerable itching that it is not possible to refrain from scratching, which at last brings on ulcers like the small-pox."—Cook, Voyage in Resolution and Adventure, i., p. 99.

Culex? Waiwai-roa, or Mosquito. *Polack,* l. c. i., p. 319.

Inhabits New Zealand (swamps). *Polack.*

"Musketoes abound in the woods, and by the side of streams; but they are only lately imported. According to Cook, these insects were found on his first visit in great abundance in the woods. The natives deny this."—*Yate,* p. 72.

On Lieutenant Cook's voyage in the Endeavour, these flies are mentioned as follows:—"Of mosquitoes and sand-flies, however, which are justly accounted the curse of every country where they abound, we did not see many: there were, indeed, a few in almost every place where we went on shore, but they gave us so little trouble, that we did not make use of the shades which we had provided for the security of our faces."

133. *Thereva bilineata.* (*Fabr.*) *Wiedem., Aussereur. Zweifl.,* Ins. i., p. 229. Bibio bilineata. *Fabr.* E. Syst., 757. 3.

Inhabits New Zealand.

134. *Eristalis trilineatus.* (*Fabr.*) *Wiedem., Aussereur.*

Zweifl., Ins. ii., p. 168. Syrphus trilineatus. *Fabr.*, E. Syst., 766. 16.

Inhabits New Zealand. *Fabr.*

Dr. Sinclair brought home a small species closely allied to this, if not the same.

135. *Eristalis cingulatus.* (*Fabr.*) *Wiedem.* l. c. ii., p. 162. Syrphus cingulatus. *Fabr.*, E. Syst., 767. 23.

Inhabits New Zealand. *Fabr.*

136. *Musca* (*Sarcophaga*) *læmica. White,* n. s.

Inhabits New Zealand. British Museum. *Dr. Sinclair.*

Thorax and scutellum black, slightly tinged with hoariness; a few longish stiff hairs scattered over the surface, which is covered with minute hairs. Abdomen above of an obscure metallic green, in some lights yellowish, caused by minute yellow scales and hairs profusely spread over it; beneath it is more yellow, the green varying in some lights. The legs are yellow, with some obscure hairs; the tarsi blackish-brown; wings at base with a yellowish hue; head in general yellow, between the eyes brown, and with two longitudinal lines of stiffish hairs. Length of female 6 lines, of a male 4¾. Agrees pretty nearly with the genus Sarcophaga, Meigen., Syst. Beschr. Europ.; Zweif., Ins. v., p. 14, taf. 43, fig. 1-10.

Dr. Sinclair informs me that the Rev. Mr. Taylor, of Waimaté, has made beautiful drawings of many of the insects around his station; and, amongst others, has delineated the transformations of this flesh-destroying species. It is to be hoped that this missionary will publish his researches on the natural history of the island. This may be the "gad-fly, or œstrus," referred to by Polack (New Zealand, i., p. 320), as being "a great nuisance at table;" and the "flesh-flies very like those of Europe," mentioned in Hawkesworth's relation of Cook's Voyage of the Endeavour, iii., p. 439.

APHANIPTERA.

137. *Pulex.* Keha, or flea. *Polack,* l. c. i., p. 321. Tuiau. *Dieffenbach.*

Inhabits New Zealand.

The natives say that fleas were introduced by the Europeans, and for that reason call them sometimes "he pakea nohinohi," the little stranger.—*Dieffenbach.*

Additional Radiated Animals and Annelides. By J. E. Gray, Esq.

Fam. Flustradæ.

138. *Membranipora pilosa. Johns,* Brit. Zooph., t. 24, f. 10, 12.

Inhabits New Zealand, on Fuci. *Dr. Sinclair.*

139. *Menipea cirrata. Ellis,* Zooph., t. 4, f. 1.

Inhabits New Zealand. *Dr. Sinclair.*

Tricellaria of Fleming, and *Crissia tricythara, Lamx.* Pol. flex., t. 3, f. 1, belongs to this genus, and *Menipea hyalœa. Lamx.* Pol. flex. is a *Catenicella.*

140. *Acamarchis prismatica.*

Inhabits New Zealand. *Dr. Sinclair.*

Coral reddish brown, with prismatic reflections; the cells two-rowed, elongate; ovarial cell globular, polished white.

141. *Selbia Zelandica. Gray.*

Inhabits New Zealand. *Dr. Sinclair.*

The coral of this new genus is frondose, forked, continuous; the cells are ovate, alternating, forming two rows on the upper surface of the frond, and each furnished with a bristle-like fibre; the other surface of the frond has a central ridge, and diverging grooves. It much resembles Cabera and Canda of Lamoroux, both genera very badly described and figured by that author; but it differs from the former in only having two instead of four or six rows of cells, and from Canda in the fibres being free and bristle-like, while in that genus the fibres are thick, and go from branch to branch, forming the coral into a broad netted frond.

142. *Halophila Johnstonæ. Gray.*

Inhabits New Zealand. *Rev. W. Yate.*

Coral ridged, straight, horn coloured. This genus is peculiar for being horny, and formed of two alternate series of half-ovate coriaceous cells, all placed on one side, and forming a continued linear frond. It differs from Selbia in being destitute of any root-like fibres, and in the cells being farther apart. It more closely resembles *Bicellaria*, but it differs from that genus in not being calcareous, circinate, nor jointed. Named in honour of Mrs. Johnston.

Fam. CELLEPORIDÆ.

143. *Elzerina Blainvillii. Lamx.* Pol. flex., 123, t. 2, f. 3. Very bad. Blainv., Man. Actin.

Inhabits New Zealand. *Dr. Sinclair.*

Lamoroux's figure very incorrectly represents this species. The cells are of the wrong shape, and too numerous. It may be described thus:—Coral, horny, flexible, branched, forked, subquadrangular, not jointed, formed of four series of ovate convex cells, with an oblong margined mouth, and scattered with flexible root-like fibres.

144. *Margaretta cereoides. Gray.* Cellaria cereoides. *Ellis,* Zooph., t. 5, f. 6. C. hirsuta. *Lamx.*, P. F., t. 2, f. 4.

Inhabits New Zealand. *Dr. Sinclair.*

Frond subcylindrical, cells white, beautifully frosted with small pellucid dots; the axis brown when dry. This coral forms a peculiar genus, which may be thus defined:—Coral subcylindrical, forked, jointed, rather crustaceous, pellucid, formed of four or six series of ovate cells, with a subcylindrical subtubular mouth, and having elongate bristle-like fibres. I can see no difference between the New Zealand specimens and some from the Cape of Good Hope, which I received from Dr. Kraus. It is also said to be found in the European seas.

Salicornaria differs from this genus, in being destitute of fibres, and in the cells being six-sided, with a sunken mouth.

Fam. CRISSIADÆ.

145. *Catenicella bicuspis. Gray.*

Inhabits New Zealand. *Dr. Sinclair.*

Coral white, pearly; cells half-ovate, truncated, with a small compressed point on each side; the mouth round.

The coral branched, forked, circinate; each joint formed of a single cell, with the mouths all placed on one side; the joint at the divergence of the forks is formed of two united cells.

146. *Emma crystallina. Gray.*

Inhabits New Zealand.

The coral of this new genus is circinate, branched, forked, and jointed; the cells are all on one side of the coral, placed together in

pairs, forming a cordate joint fringed on the side, and separated from each other by a very narrow cylindrical articulation; the coral is glassy, and nearly transparent.

Fam. SERTULARIADÆ.

147. *Dynamene bispinosa. Gray.*

Inhabits New Zealand. *Dr. Sinclair.*

Coral slender, branched; the cells rather distant, small, in pairs; the tubular mouth, obliquely truncated, ending in two minute spines: vesicule large, ovate, oblong, with a small tooth on each side near the top, near D. operculata.

148. *Dynamene abietinoides. Gray.*

Inhabits New Zealand. *Dr. Sinclair.*

Coral slender, branched, branches pinnate, compressed, simple; cells rather close, subopposite, ovate, tubular, mouth denticulated; vesicules large, oblong ovate, with a long process on each side near the mouth.

Like *D. abietina*, but the vesicule with two long horn-like processes, and the mouth of the cells toothed.

149. *Sertularia Johnstoni.*

Inhabits New Zealand. *Dr. Sinclair.*

Coral slender, branched; cells small, distant, alternate, tubular short, oblique, with three or four short teeth round the mouth; vesicules rather large, oblong, swollen transversely, wrinkled.

Like *Sertularia rugosa*, the vesicles resemble the figures (Johnst., Brit. Zooph., t. 8, f. 4, 6) of the cells of that species. May not the true cells have been overlooked?

150. *Plumularia Banksii. Gray.*

Inhabits Dusky Bay, New Zealand. *Sir Joseph Banks.*

Stem compound, branched; branchelets simple, opposite, pinnate, unilateral, incurved; cells close, rather crowded, bell-shaped, toothed at the mouth; vesicles ——?

Allied to P. myriophyllum (Johnst., Brit. Zooph., 145, t. 29, f. 4 and 8), but more branched.

151. *Thuiaria Zelandica.*

Inhabits New Zealand. *Dr. Sinclair.*

Pale brown, erect, branches oppositely pinnate; cells small,

exactly opposite, triangular, mouth truncated, with a small central tooth.

Differs from Th. articulata (Johnst., Brit. Zooph., f. 3, 4) in the form of the cells. There are no vesicles on my specimens.

Fam. TUBULIPORIDÆ.

152. *Tubulipora patellata. Lamx.*
Inhabits New Zealand. *Dr. Sinclair.*

Fam. SERPULIDÆ.

153. *Spirorbis Zelandica. Gray.*
Inhabits New Zealand, Great Barrier Island, on Patella Hookerii.

Shell reversed, whorls two or three, rapidly enlarging; the last with three spiral ridges, the middle rib most prominent.

Fam. SPONGIADÆ.

154. *Spongia Sinclairi. Gray.*
Inhabits New Zealand. *Dr. A. Sinclair.*

Branchy; branches cylindrical, forked; apices conical, yellow; surface with branched subcylindrical grooves, in certain spots; ostioles small, numerous.

Var. 1.—Branches elongate, cylindrical, free.

Var. 2.—Branches short, repeatedly forked, apices often anastomosing.

155. *Spongia ramosa. Gray.*
Inhabits New Zealand. *Dr. Sinclair.*

Pale brown, soft, spongy, branchy; branches elongate, subcylindrical, of a very fine uniform texture, with a few small scattered ostioles in a line on each side; fibres horny, very thin.

Var. 1.—Branches moderately elongate, sometimes anastomosing.

Var. 2.—Branches very long, free.

156. *Spongia varia. Gray.*
Inhabits New Zealand. *Dr. Sinclair.*

Pale brown, soft, flexible, branchy; branches elongate, subcylindrical, soft, of a fine texture, with large scattered ostioles; tips of the branches subclavate, sometimes united to one another.

Like the former, but of a larger size, rather looser texture, and with larger ostioles.

On the Fossil Shells from New Zealand. By J. E. Gray, Esq.

Under *Pectunculus*, I have referred to some fossil shells which Dr. Sinclair brought with him from the East Cape of the Northern Island: since that notice was printed, Dr. Dieffenbach has shown me some specimens from the same locality, from Parenga-renga in the Northern Island, from Kawia and Waingaroa, and from Chatham Island.

The specimens from the East Cape, in addition to the *Pectunculi* brought by Dr. Sinclair, contain a *Natica;* some fragments of a large *Dentalium;* a specimen of *Pyrula*, like P. Smithii, but smaller; many specimens of a *Fusus*, and of an *Ancillaria* with a very callous apex. All these specimens so much resemble in form and condition, and in the character of the matrix, the shells found at Bognor, in Sussex, that they might easily be mistaken for specimens coming from that locality.

The specimens from Chatham Island consist of the two lower valves of a large *Ostrea* with a very large area, allied to *O. gigantea*, or *O. expansa*, and having the calcareous deposit of the abductor muscle destroyed by fossilization in the same manner as the specimen of *O. expansa* figured by Mr. Sowerby, t. 238, f. 1, and of several specimens of the convex valve of a vesicular *Gryphæa* near *G. Columba*. They appear to belong to the greensand formation.

The specimens from Parenga-renga are in a conglomerate, and all consist of fragments of a species of *Turritella*, with smooth finely spirally striated flat whorls, the animal of which fills up the cavity of the upper whorl of the shell.

The specimens from Kawia and Waingaroa consist of a very thick ponderous *Ostrea*, three specimens of *Terebratula*, a *Pecten* like *P. Japonica*, and a *Spatangus*. They are in a limestone matrix.

Vespertilio tuberculatus, p. 181.—I have just received two specimens of this bat: it is a new genus, differing from *Embalonura*, Kuhl, and *Urocryptus*, Temm., in having only two large cutting teeth in the middle of the upper jaw; the fur is close, erect, dark brown, with minute white tips to the hair; the under surface is paler; the face has a series of short, rigid, black bristles round the base of the muzzle, the wings near the body and bones of the limbs are thickened and transversely grooved; the tragus is elongate, subulate. It may be called *Mystacina tuberculata*.—J. E. Gray.

PART II.

ON THE LANGUAGE OF THE NEW ZEALANDERS.

CHAPTER I.

Introductory Remarks.

It is shown by the researches of Leyden, Humboldt, Marsden, Chamisso, Bopp, and others, that the languages which are spoken by all the islanders in the great ocean, excepting the Austral negroes, with whose languages we are not sufficiently acquainted to judge, are more or less related to each other. Such relationship has been proved between the Tagalo, Bisayo, in the Philippine Islands, the Kawi language in the island of Java, the languages of the different divisions of the Polynesians, and the Malayan language properly so called. The last has been regarded as the mother tongue, and has in its turn been shown to be connected with the Sanscrit. But although the Malayan language is most widely spread, we are scarcely justified in calling it the parent root of all the rest, the

fertile source from which they have all originally sprung. The Malayan can, perhaps, only claim the relation of a sister dialect to the other Polynesian languages: in consequence of the commercial intercourse of the people speaking it with many other nations, with the Chinese, the Hindoos, and the Arabians, they have adopted many foreign elements into their language, which has obtained in that manner quite a mixed character. It is evident that the nations speaking these languages, which are the same as regards their root, must have been separated in very ancient times; but where their true birth-place was, and where the true cradle of their dialects is to be found, we do not as yet know.

The idioms in the languages of the islanders whom I have called the *true Polynesians,* and to whom the New Zealanders belong, have a closer connection with each other than the general one just mentioned; and this closer connection more than anything else proves them to be one grand subdivision of the Oceanic race. This is especially the case between the Tahitian, the Sandwich Islands, and the New Zealand languages, with which we are most intimately acquainted. Although living at such an immense distance from each other, there is certainly not more difference between their dialects than between the Dutch and the German. The language of the Friendly Islands, of which Mariner has given such an excellent account, possesses more foreign elements, as do the people them-

selves. Almost the only difference between the dialects of New Zealand and Tahiti consists in the use of softer or harder consonants; for instance, the *k* of New Zealand is exchanged for *t*, the *r* for *l*. In the Sandwich Islands, consonants at the beginning of the words are often thrown out: *olelo*, to speak, is *korero* in New Zealand, and so on. I should say, indeed, that the difference is less than between the Dutch and the German; at least, a native of Tahiti who was along with me understood the New Zealanders immediately on arriving amongst them, which is not the case with German and Dutch. The differences existing form a good instance of the influence of physical circumstances in altering a dialect to a certain degree, without any admixture from without, and this alteration has kept pace with the variations which climate and the geographical features of their respective countries have effected in the people themselves.

The Polynesian language is in its whole formation and construction by far more primitive than the Malayan and the rest of the Javano-tagalo languages. Its whole cast is ancient: it belongs to a primitive state of society. The roots are monosyllables, which, however, is also the principle of the Indo-Germanic languages, and the words are often an imitation of the natural sound or voice, especially the names of animate objects. The polysyllabic words are often formed as children form words, by reduplication of the root, and repetition often

strengthens the root, as in Italian, and forms a superlative. The root is a sort of infinitive, and is inflexible, including indifferently the senses of noun, adjective, adverb, participle, or verb. Flexion is obtained by prefixes and affixes: thus the passive of verbs is formed by the addition of certain syllables to the root. To form abstract substantives a composition of words takes place, which thus become single words: some, however, of this kind, which are found in the vocabulary, are not compatible with the original simplicity of the New Zealand language, and seem to have been formed as the ideas of the natives began to expand by their contact with people who had modes of thinking quite different from their own, especially with the Christian missionaries. This compounding of words is, however, a remarkable feature in the language, and renders it very flexible, as the adding certain syllables to the root gives it the power of expressing various meanings. By the same licence, Greek and German have become such rich languages, as they could increase their stock of words without borrowing from any other. If the New Zealander has adopted a root from a foreign language, he does not adopt all the derived words, but forms the latter according to the genius of his own tongue. The New Zealand language is therefore capable of being further developed, and is already a decidedly rich language. It is not necessary to substitute another language for their own. If we consider over what an immense

space one language, differing only in dialect, is spoken, and what a field is opened amongst the various people for European intercourse, and for the light of Christian civilization, we should rather seek to create one Polynesian language, than to introduce another tongue entirely different in its root. Of all languages, the English is perhaps the one they are least capable of learning, and for this reason—that they have not sufficient sounds in their own language to pronounce the English words, and they want also some of the consonants. Judging from my own experience, I am of opinion that all attempts to teach the natives the English language can only end in their acquiring an unintelligible jargon.

The New Zealand language abounds in prefixes and affixes. Both must be regarded as corrupted words, the sense of which has been lost. It is well known that they are common in the more western dialects, especially in Hebrew. It appears that euphony often forms the only rule by which in certain phrases one particle is used and not the other, and it is evident that their use is sometimes quite arbitrary.

There is nothing to lead to the belief that the New Zealanders ever possessed the art of writing, nor even that more simple mode of communicating events to posterity by figures of animals and objects, which has been lately discovered to be in use amongst the most barbarous tribes of Northern America, and

which might properly be termed picture-writing. I have, however, already observed that certain carvings represent historical, and especially genealogical facts; and the spiral lines of their tattooing, and the arabesques painted on their houses, are perhaps the remains of an ancient art of that description, although they certainly are not used for that purpose at the present time. *Tui*, or *tuhi*, means to paint or to carve; and the same word has been adopted to express writing, with which art many of the natives are now acquainted.

It may appear superfluous that I should have troubled myself to give a vocabulary and some grammatical notes on the language, as it could not be expected that I should have acquired a sufficient knowledge of the language in the short time of eighteen months. I disclaim any pretensions to the character of a linguist, as I am too well aware how perfectly a man must be acquainted with a language before he can enter into the niceties of its component parts, and of its grammatical structure; as William von Humboldt has done with the Kawi language of the island of Java, and its sister-languages the Polynesian dialects, in his book, at which I could, unfortunately, only glance after I had written my grammatical notes. What has determined me not to keep back the few observations I had made on the language, and my collection of words, is, that in the only vocabulary of the New Zealand language which has been published, that

by Professor Lee, at Cambridge, in 1820, the style of orthography is certainly not correct. The native who was had recourse to when that dictionary was compiled must have pronounced certain sounds differently from most of his countrymen, or errors must have been committed in catching the sounds. The missionaries, whose translations were of great help to me in compiling the dictionary, have adopted the orthography as I have given it. I also thought that my dictionary and grammar would be of service to the emigrants, as Professor Lee's work, which is meritorious in every other respect, is now out of print.

We are still very deficient in our knowledge of the Polynesian languages. No one of the missionaries has shown himself to be a good linguist; no one of them has succeeded in deciphering the native traditionary poetry, which undoubtedly would recompense the labour of the historian and ethnologist.

The importance of a more exact study of languages, as the means of understanding the mind of these nations, is not yet sufficiently acknowledged amongst those who could contribute most largely to increase our stock of knowledge. "To search into the difference of the structure of human languages, to elucidate their essential condition, to arrange their apparently infinite variety in a more simple manner, to trace the sources of that variety, as well as its influence on the thoughts, feelings, and sensations of men, to follow the intellectual development of

mankind through all revolutions of history, led on by language, which in deep and intimate connection accompanies it, is the important and comprehensive object of general philology."*

If a man competent to the task were to trace the Polynesian dialects from island to island, and decipher the ancient traditions, which are contained in the songs and in the mystic invocations of the priests, we should soon have a more correct idea of the connections of these languages, and of the migrations of the people themselves. But the dialects are now rapidly altering, in consequence of the more frequent intercourse with foreign nations; and the traditions in some places, as in Tahiti, the Sandwich Islands, and New Zealand, are, for the most part, already forgotten.

In consequence of the general circulation of the translation of the Scriptures, the language has also been greatly remodelled; new conceptions, new ideas, are pouring in upon these simple and interesting islanders, which importantly affect their language. Every day diminishes, therefore, the chance of recording the different dialects in their purity, as the possibility of obtaining original pieces of composition, and still more of obtaining a correct explanation of them, decreases. In New Zealand, for instance, it is only the old who can give any account of the meaning of certain songs, incantations,

* Wilhelm von Humboldt, 'Ueber die Kawi Sprache auf der Insel Java,' vol. iii., Introd.

and invocations. It is, therefore, very important that the study of the Polynesian languages should be carried on by travellers amongst the people themselves, and that this should be done at as early a period as possible.

CHAPTER II.

Specimens of the New Zealand Language.

I could have wished to have given more copious specimens of the New Zealand language—a greater number of original pieces of composition—than I have done. There exist numerous songs, of various character, in the mouths of the people; and I have no doubt that a large collection of Indian lore could be formed. I have myself made such a collection of about eighty pieces, principally of a lyric, erotic, or mystic character, which were written down on the spot from the mouths of the natives, and often by the natives themselves who had acquired the art of writing. But in attempting to translate them I have found difficulties which to me were almost insurmountable, although I had the aid of intelligent natives. One of the chief of these difficulties was, that many of their songs, especially those of a religious character, contain numerous words which would seem to be now lost, or, at least, their meaning is no longer understood. They are, perhaps, the ruins of an ancient tongue, which was either the

foundation of the different dialects which we now find dispersed over so great a space, or it was the language of the priests. Of this class is the *pihe*, or celebrated funeral ode, already communicated, of which I can indeed translate many words and phrases, yet its meaning is at parts all but unintelligible. It embodies, no doubt, a portion of the mysterious creed of Maui, and of a legislation, the traces of which are found spread over so many of the Polynesian islands, and of which we can give so little account. The religious idea, an opposition of life and death, and of this and another world, seems evident. In other songs the aphoristical and unconnected character, the occurrence of names and local allusions, the entirely novel mode of expression, present obstacles to their translation. A mere superficial knowledge of the language is here insufficient: we must enter deeply into the native's way of thinking, must associate with him during many years, and must comprehend his feelings and emotions by participating in them, in order to obtain from a collection of poetry a history of the Indian mind. I will here, however, give one or two specimens in confirmation of my view.

To begin with their proverbs, which afford a fair specimen of the difficulty attending the translation of New Zealand compositions into our language, and their figurative manner of expression. I subjoin a literal translation under each word:—

1.—No te uri o te Arawa koe.
Of the family of the Arawa thou.

According to the tradition, one of the canoes in which the first settlers arrived in New Zealand was called "Arawa." In that boat, whilst the husband was at the head, a man in the middle of the boat seduced his wife, upon which the boat, highly indignant, immediately stopped, and refused to move on until the guilty person had been punished. It is clear thence that "to be of the family of the Arawa" means to be a person that breaks a trust, and the proverb is accordingly used in speaking of a cheat and a liar.

2.—Tou kai waewae he tuku mai ki ahau kia
Thy life feet a bringing hither to me that
kuwaru atu e árotau ana mai.
think I shall a love being hither.

The sense is:—What is real (life) are only his feet: he brings them to me: may I delude myself that this is continued love?—evidently an antithesis, the first part: the reality, the lover's presence, arrival (feet), and opposed to that a mere thought, imagination, untruth; his continued love.

3.—He takapau pokai nga uri o paheke.
A mat rolled the son of hardness.

"Son of hardness" is here, as in Hebrew, used adjectively; hard, like a rolled-up mat. It is applied to unfeeling avarice.

4.—Na huhu na wera to kai e mangere na.
Of grub of fire thy food a lazy (affix).

This is applied to a lazy fellow that eats much. The sense is less clear. The first words, "of the

grub," answer to the French genitive partitive, meaning thy portion ought to be grubs; grubs being eaten by the New Zealanders when in want of food produced by their industry. These grubs they roast, so that the general sense will be: Take grubs from the fire; that is thy food, lazy fellow.

5.—Ta te tangata kai he kai titongi kaki mahi
The man's food a food a waste full work
(genit. possess.)

E tona ringa tino kai tino makona.
His hand plenty food plenty filling.

The proverb is applied to a man that, having been invited by another, leaves his house with an empty belly. The sense is: This man's food is a full waste, a mere nothing; but if a man is laborious himself, he will always have plenty of food and plenty of filling for his belly.

6.—Hohonu kaki papaku uaua to kakawai ngako nui
Deep gizzard thin sinews thy salmon fat much

To aroaro tahuri ke.
Thy face turn away.

This also alludes to a man desirous of eating *much* and doing *little*. The original contains a kind of parallel much in the manner of Hebrew poetry. In the first part there is an antithesis, namely, an ample stomach and puny sinews, that is to say, much voracity and little strength or little inclination for work: in the second part there is another antithesis; first, a fat salmon, and then the impossibility of eating it by turning away the face;

as if it had been, There is a fat salmon for you: but you turn away your back; how can you eat it?

7.—Ki tata ki tau ke.
To approach in a year.

This is another of their favourite antitheses: You say you will come *soon*—yes, in a year.

8.—Ta raua he kaka kau akitahaki tena titiro
For them the fibres only throw down that look

Iho ka puehuehu ma tana waiaro tenaka.
Down it is mealy before himself put that.

This saying is used by a free man who discovers his slaves eating the best (*i.e.* the mealy) fern-root, and leaving for their master that which is stringy. The sense is easy, if we bear in mind that only the mealy fern-root is eatable, and the stringy and fibrous unfit for food. The master, therefore, says: For fellows like you, the fibrous; well, the stringy parts (unfit for eating) fling down, slave, to the ground (ironically): they are mealy; pick them up, and put them before your mouth and eat them."

The following He Waiata Aroha, or Love-Song, expresses loneliness and despair. A woman complains in it of the faithlessness and desertion of her lover. It is sung, without action, in a low, plaintive, and not unpleasing tune:—

He Waiata Aroha.

Tera te wetu tutaki ata
There (at a distance) the star meeting morning

Ka moiri kirunga, tuku iho kiraro.
Has risen above, descends down below.

He mea nei Hapai ka tatata
A thing (person) there, Hapai (a name of a man), will approach
ki tawiti
at a distance:

E te ngakau hoki e wawatai i te ahi-ahi
The heart is broken in the evening:

Ko wai ra kia hoki me wakatitahatia
Who truly will return and (if) leaning

Hei Waihoura, hei a te Ripera,
Here Waihoura (a woman's name), here to Ripera,

hei te moenga takakau
here the bed friendless,

He moenga takakau.
The bed of a virgin.

E kore e tahuri mai ka taiakotikotia nga mea
Not turn to me worn out things (person)
i ahau nei
mine, but

Kati hoe au ki tawiti
Enough sail I to a distance.

Taihoa ahau e hoki ki taku moenga tupu
Soon I return to my bed born (birth-place),

Kia poutu te marama, kia hina pouri mai.
When dark the moon, when threatens darkness comes.

The division of the song is in the following manner:—

Tera te marama tutaki ata
Ka moiri kirunga, tuku iho ki raro
He mea nei Hapai ka tatata ki tawiti
E te ngakau hoki e wawatai i te ahi ahi
Ko wai ra kia hoki me wakatitahatia
Hei Waihoura hei ate Ripera, hei te moenga takakau
E kore e tahuri mai, ka taiakoti
Kotitia nga mea i ahau nei

Kati hoe au ki tawiti
Taihoa e hoki ki taku moenga tupu
Kia poutu te marama, kia hina pouri mai.

Yonder is the star, meeting the morning,
Which has risen on high, and will descend below.
Hapai must soon approach from afar.
Alas! Love broke my heart in the evening;
But will he return to me, if he loves Waihoura?
If he leans over the bed of Ripera
He will never turn his eyes to me;
I am old and worn out.
But I will sail far away,
And will return to my birth-place,
When night comes on, and hides in darkness.

The following is a modern nursery-song:—

E Hohepa	e tangi	kati	ra	te	tangi	
Joseph	crying	enough	truly	the	crying	
Me	aha	taua	i	te	po	
For	what	we	at	the	night	
Inoi	i	te	po	kauwau		
Praying	at	the	night	preaching,		
Me	kokiri	koe	ki	te	wai	Horana,
For	dip	thou	in	the	water	Jordan,
Kia	murua	te	kino,	kia	wehea	
That	be washed off	the	bad	that	may be taken away	
	te	hara,				
	the	fault,				
E	tama,	e				
O	child,—					
Me	kawe ake	koe	ki	te	ware	ia te Tana,
And	carried	thou	in	the	house	that of Turner,
Kia	tohutohungia		ki te rata		puka puka	
That	you may be shown		the letters		book	
Te	upoko	tuatahi	te	upoko	i	a Kenehi
The	book	first	the	book	in	the Genesis

Te rongo pai o Matui
The message good of Matthew
Kia wakamatau ai
That may understand
Kia kite te kanohi o te tinana
That see the light of the body
E tama, e
O son,—

Translation.

Joseph, you cry; but dry your tears.
What shall we do on the night of the prayers,
On the night of the preaching?
You must be dipped in Jordan's stream,
That your sins may be washed, that your faults may be taken away,
My son, my—
You must be carried to Turner's house,
That you may be shown the letters of the book,
That you may read
The first chapter of Genesis,
The gospel of St. Matthew,
That you may understand,
That your eyes may see the light of the body,
My son, my—

He Waiata Aroha.

Ka waia te kanohi ki te putanga mai
Nga taumata ra o wakapau mahara
He manu koa nga au e taea te rere atu
E taea te hoka-hoka hari rau mohoku
Kino ai tatou ki te noho tahi mai
Ka motu au ki tawiti ka rau aku
Mahara no te roimata ra e paheke i aku kamo.

(Translation.)

A Love-Song.

My tearful eyes are overflowing;
The bridal-day takes away my thoughts;
A joyful bird comes to me in quick flight,

In his claw (hoka hoka, fork, beak?) he brings
To me a salutation (hari rau, perhaps equivalent to the English
"How do you do?")
I have finished: my thoughts are at a
Distance: tears are under my eyelids.

As a specimen of native epistolary style I will give the following letter from the chief E Reweti, at Waitemata:—

E hoa E Paki,—

Kia ronga mai koe! Kua mate taku wahine eonu nga ra kahore ano i kai kotou aroha kiau kia homai e rongoa motaku hoa kei tona matenga te mate kei tona tinana i penei te kapura e hoa ki aroha koe ki toku hoa kia mai e koe he rongoa.

Heoi ano,
Na te Reweti.

(Translation.)

Friend Dieffenbach,—

Listen to me! My wife is ill six days; she does not eat at all; you all love me, and give me therefore medicine for my companion; her head aches, and in her body she has the fire (fever). Friend! have love to your friend, and give medicine to me.

That is enough from
Te Reweti.

The following (the fifty-second chapter of Isaiah) may serve as good specimens of translations into the New Zealand language:—

Upoko 52.

Maranga, maranga; kakahuria to kaha, e Hiona; kakahuria o kahu wakapaipai, e Hiruharama, e te pa tapu! Heoti ano hoki te haerenga mai ki a koe o te mea kokoti kore, o te mea poke.

2 Ruperupea atu te puehu i a koe, wakatika ake, noho iho, e Hiruharama: wetekina atu te mekameka i tou kaki, e te tamahine herehere o Hiona.

3 E penei mai ana hoki te kupu a Ihowa, Kua hokona kautia atu koutou e koutou ano; na, ehara i te moni mana koutou e wakahoki mai.

4 Ta te mea hoki e penei mai ana te kupu a te Ariki, a Ihowa,

I haere atu toku iwi ki Ihipa i mua, ki reira noho ai; na, ka wakatupuria kinotia noatia ratou e te Ahiriana.

5 Na, he aha ra taku i konei, e ai ta Ihowa; ka kawakina kautia atu nei hoki toku iwi, tangiaue ana ratou i o ratou rangatira, e ai ta Ihowa, a, wakahaweatia tonutia ana toku ingoa, i tenei ra i tenei ra.

6 Mo konei ka mohio ai toku iwi i toku ingoa: mo konei *ka mohio ai ratou*, i taua ra, ko a hau te korero nei, rere, ko au nei.

7 Ano te ahuareka o nga waewae, i runga i nga maunga, o te kai kawe i te rongo pai, e kauwau ana i te maunga rongo; e kawe mai ana i te rongo wakahari o te pai, e kauwa ana i te oranga; e mea ana ki a Hiona, Ka kingi tou Atua.

8 Ka wakanuia te reo o o tutei; ki te reo e waiata ngatahi ai ratou; ta te mea hoki, ka kite atu ratou he kanohi, he kanohi, ua wakahoki a Ihowa i a Hiona.

9 Kia rere ngatahi koutou ki te hari, ki te waiata, e nga wahi o Hiruharama kua ururuatia; kua wakamarie hoki a Ihowa i tona iwi, kua hoko i Hiruharama.

10 Kua huhu a Ihowa i tona ringa tapu ki te aroaro o nga tauiwi katoa, a, ka kite nga pito katoa o te ao i te wakaoranga a to tatou Atua.

11 Maunu, maunu, haere atu i reira; kaua e wakapa atu ki te mea poke: haere atu i roto i a ia; kia ma koutou e mau ana i nga oko a Ihowa.

12 Ta te mea hoki, ekore koutou e haere potatutatu atu, ekore ano hoki e tuawati ta koutou haere; no te mea ka haere a Ihowa i to koutou aroaro; ko te Atua hoki o Iharaira hei hiku mo koutou.

13 Rere, ka mahi tupato taku tangata, ka wakatiketikea, ka wakanuia, ka wakakakea rawatia.

14 Me te tini i miharo ki a koe, (no te mea i kino iho tona kanohi i to te tangata, tona ahua hoki i to nga tamariki a te tangata;)

15 Waihoki, ka tauhiuhia e ia nga iwi maha; kopi tonu te waha o nga kingi ki a ia; ta te mea hoki, ko nga mea, kahore ano i korerotia ki a ratou, ka kitea, ko nga mea hoki kihai i rangona ka wakaaroaroa.

The Lord's Prayer.

E to matou matua i te rangi, kia tapu tou ingoa tukua mai tou rangatiratanga.

Kia meatia tou hiahia ki te wenua me tou hiahia i te rangi.

Homai ki a matou aianei ta matou kai mo tenei ra.

Murua mo matou o matou hara, me matou hoki e muru ana mo ratou e hara ana ki a matou.

Kaua matou e kawea atu ki te wakawainga, otiia wakaorangia matou i te kino: Nau hoki te rangatiratanga, me te kaha, me te kororia, ake ake ake. Amine.

SENTENCES.

What is your name?	Kowai tou ingoa?
Where do you come from?	I haere mai koe ihea?
When do you go back?	Mo ahea koe hoki ai?
How many days do you stay in that place?	Kiahia nga ra enoho ai koe i tenei kainga?
You stay here till I come back, and mind what I say to you.	Enoho koe kikonei ki hoki mai ahau kia mahara koe ki taku kupu.
Do not let any one come into the house.	Kaua tukua mai tetahi tangata ki roto i te ware.
Who gave you this thing?	Na wai ho atu tenei mea kia koutou?
Where was it? Where from?	Nohea koia?
We have not seen.	E kore e kitea a matou.
Where are you all?	Kei hea koutou?
Well, what do you all say?	Na, he aha tou koutou korero?
It is not good for us.	E kore e pai kia taua.
The things I have to do keep me from coming to see you.	E pohehe ana ahau i aku mahi no reira ahau te haere mai aha te titiro i a koe.
Do not be confusing me with your questions. Speak straight, and do not talk so fast.	Kaua ahau e wakapohehetia kiau kupu, kia tika toe korero kaua wakahohorotia toe korero.
Tell me your wants, and perhaps I can give you something.	Korero mai koe ki au e hiahia ai koe, maku pea e oatu tetahi mea kia koe.
Tell me your mind on this subject.	Au mai toe wakaro ki tenei mea.
How long have you left that place?	Nonahea koe i wakarire ai tera kainga?
I am going a long way off.	Haere atu ana ahau ki tawiti.

Go in peace, farewell.	Haere marie, hei koe ra.
Friends, where are you going?	Emarama, haere koutou keihea?
What is it to us?	Heahā tenei kia taua?
I will not give it.	E kore ra ahau ho atu.
We are going a-fishing.	Ka haere e matou ki te mahi ika.
Why do you make me speak so angrily to you?	Mo te aha koe i mea iau kia kupu riri ai ahau ki a koe?
I am surprised you have no shame.	E miharo ana hau ki a koe e kore wakama nou.
You are as lonely as a shag upon a rock.	E moke moke ana koe me te kauwau irunga i te toka.
Here is thy load.	Tenei ano tou pikau.
Soften thy anger towards me.	Wakarangimarie to riri kiau.
I told him to give the dog food.	Ka meatu ahau kia ia oatu tetahi kai ma te kuri.
My son is asleep; make no noise.	He moe ana taku tamaiti; kaua he tutu.
Ask thy friend.	Ui atu ki tou hoa.
And he said to me.	A ka mea ia kia au.
Show me how much land you have here; where it begins, and where it ends; and how many chiefs are there that own it.	Tohu tohungia mai to kainga i te nuinga i te timatanga, i te mutunga, ehia hoki nga rangatira e tutana tenei kainga.
And tell me all their names.	A korero tui mai o katou ingoa.
Friend, do not be angry with me.	Emara kati tou riri ki ahau.
Who is this? Who is that? Who is that woman?	Kowai tenei? Kowai tera? Kowai tera wahine?
Give me some food.	Ho mai tetahi kai ki ahau.
I am sick for want of a draught of water.	Ka mate ahau ki te inumia te wai.
I am coming ashore.	Ka haere mai ahau ki uta.
A great deal of anger.	E nui rawa te riri.
It is very true; he will not come.	He pono ra hoki; e kore ia e taea.
Whose vessel is that in the harbour?	Ko wai koia tera kaipuke ki te kokororuitanga?
You have sold yourselves for nothing.	Kua hokona kautia atu koutou e koutou ano.
Do not tell anybody of this.	Kaua e korero kia ratou o tenei mea.

Why do you make me speak so angrily to you? I am surprised; you have no shame.

Mo te aha koe i mea iau kai kupu riri ai ahau ki a koe, e miharo ana hau ki a koe e kore wakama nou.

I tell you the straight way of talking to these strangers, for you do not understand their ways.

E korero atu ana ahau kia koe i te kupu tika, e korero mo ki enei tou hoe, mo te mea kahore koe i matou ki nga ritenga o enei tau hoe.

Look for the thing, and don't come here till you find it, or I shall be angry with you.

Ki mira ki te mea kaua koe haere mai kia kite ana te mea me mea kahore ka eriri aha kia koe.

We have no persons to show us the road; we will give payment if one man will show us the road, for we have lost it.

Kahore kou e tangata e tohu tohu i te ara a me oatu tetahi utu ki tetahi tangata me a mea ka haere ia ki te tohu tohu i te ara, kua ngaro poki a matou.

Don't tease me, but let me sleep.

Kaua wakatoia ahau, otiira me tukua ki a moe ahau.

I am angry with these fleas; they make me itch.

E riri ana ahau ki enei purui e mungea noku.

Run like a rat up a patuka.

Me oma koe me te kiore irunga i te patuka.

Your legs are too weak to carry your body.

Engoi kore au ou wae wae ki te hapai toe tinana.

Your breath smells.

Ka pirau toe maniwa.

A brave man fights, and looks his enemy in the face; but a coward runs away.

Ko te tangata e tou ana e riri ana ka tiro ia tona hoa riri ki te eanou otira ko te koau eoma ana, e waka rire ana ona hoa.

A coward will kill his enemy treacherously; but a brave man would die of shame if he did so.

Ko te koau e kohuru ana tona hoa riri tena ko te tangata toua, e mate ana ia i te wakama mo tera kohuru.

Does your eldest son have your land when you die?

Ka mate koe ka houri eriro toe wenua i toe tamaiti mata mua?

Or your daughter, or the husband of your daughter?

Toe tamahine ranei te tane ranei o toe tamahine ranei?

We came to Kareka, and gave the people four heads of to-

Hae mai matou ki Kareka, a oatu ana ki nga tangata ewa

bacco for carrying some things from Terawera, and they were bad enough to steal two shoes.	toa nga wire te tupeka e utu mau ratou hoki kouwi tetahi ra matou mea a tahae ana ratou ia mato e hu.
We shot a pig, and left an iron pot as payment for it; we had no potatoes, but lost our road, and came to a plantation where we found plenty.	Puhia ana tetahi porka e matou a waihua iho ana tetahi kohua e utu, kahore kou e rewai o matou kua mahue tou matou ara a tai mai ana matou tetahi kainga hua kai.
I told him to give the dog food.	Ka meatu ahau ki aia oatu tetahi kai ma te kuri.
He told me he would do so.	Nana i mea mai maua i mea.
It was good for me to stay, for I should have lost my things if I had left them.	E mea tika ki enoho a au, me mea e mahua ana ana aku mea ka mahue.
Shake the blanket.	Rui ruiha te paraketi.
Here is thy load.	Tenei ano tou pikau.
The ship's bread is hard.	He mea pakeke te taro kaipuke.
A scenting thing.	He mea kakara.
Go thou away.	Haere atu koe.
Ask thy friend.	Ui atu ki tou hoa.
Walking naked.	He haere kau ana.
I am waiting for thee.	He tatari ana ahau ki a koe.
The wind blows.	He pupui ana te hau.
A cold wind.	He hau makariri.
A scorched face.	He mata wera.
The water boils.	He korupupu ana te wai.
A bowsprit.	He rakau mo te ihu.
The man is come near.	Ka puta mai te tangata.
And he said to me.	A ka mea ia ki a au.
Put some water into the pot.	Panga tetahi wai ki roto ki te pata.
Put some of both in.	Panga tetahi o tetahi ki roto.
Don't give it to him.	Kaua e oatu kia ia.
Don't be in a hurry.	Kaua ehohoro.
You are joking.	Ehanga reka ana koe.
Don't bother me.	Porearea tahi ahau.
Be careful with that thing.	Kia mahara koe ki tera mea.
Don't be angry.	Kaua koe te riri.
Which is the road?	Ko tehea te ara?
Is this a bad road?	E huarahi kino tenei?

Is there much wood there?	E nui ana ra nei te wahi?
Are there many people there?	E tini ra nei nga tangata i reira?
When will you go?	A hea koe haere ai?
What do you come for?	E haere aha mai?
What are you so unkind to me for?	Eha tou i atua mai kia hau?
You have a bad heart.	E ngakau pakeke tou.
Why did you steal from me?	E haha koe i tahae ai?
Don't stop here.	Kaua e noho ki konei.
Let us get there before night.	Kia hohoro tatou te tae rewa po.
Can we get there by night.	Ko tae ranei tatou ki reira i mua o te po.
Let us travel at daylight.	Me haere tatou i te atatu.
Call me at daylight.	Karangatia a hau i te atatu.
Wake me at sunrise.	Waka arangia ahau i te witinga mai o te ra.
Let us get to the end of our journey by sunset.	Kia hohoro ta tatou haere kei wato te ra.
Shall we get to Roto-rua by sunset?	Ka tae ranei tatou ki Rotorua ki te tonga o te ra?
How many days will it take us to Turanga?	Ehia o nga ra ka tae tatou ki Turanga?
Where can we buy food on the road?	Ki hea tatou hoko tami ai?
Make a fire and cook some food.	Hanga tetahi ahi ai tunu kai mo tatou.
Give me that first.	Matua au mai tera.
Their village, or place.	Ko te tangata nana te kainga.
This is for you.	Mau tenei.
I gave it to him.	Naku e hoatu ki aia.
I will give it you.	Maku e oatu.
Did I give it you?	Naku ranei i hoatu ki a koe?
When will you get it me?	Ahea koe tiki ai te mea maku?
When will he come?	Ahea ia tae mai ai ia?
Tell him to come directly.	Karangatu kia ia ki ho horo mai.
By and by you will see.	Ka kite koe amua.
Drive them out.	Wiu oatu.
Is it a short road?	E huarahi poto tenei?
Always lying down.	Tokata tono.
Will he not leave it?	Ekore i anei waiho?
You are lazy.	Mangeri ana koe.

My head is greasy.	E inu tako mahunga.
A thin pig—funny.	Poaka iwi kau—hangareka.
Why do you stop?	Eaha koe inoho ai?
I can't stop.	Ekore hau inoho.
It will be spoilt.	Ka kino hoki.
I have lost it.	Kua ngaro iahau.
Coming for nothing.	Mau mau haere noa mau.
Don't wet it.	Kei wakamakuku rea.
Why don't you listen?	I te aha te rongo ai?
A dry thing.	E mea maroke.
A wet thing.	E mea maku.
An old man.	Koroheki.
An old woman.	Kuruhi.
What of it?	Eha rua?
Who said it?	Na wai ki?
I am idle.	E weto.
Stand it up.	Wakaturia.
Drive it down.	Patua ihu.
For you.	Mau ano.
The flies are gathering round.	Meui meui e ngaro.
Five days ago.	Ina waki nui atu.
Four days ago.	Ina waki.
Three days ago.	Ina tetahi ra.
The day before yesterday.	Ina tai ra.
The day after to-morrow.	A te tahi ra.
Two days after to-morrow.	A waki.
Three days after to-morrow	A waki nui atu.
When did he do it?	No nahea iai mea ai?
Why does he do it?	Mo te aha ia i mea ai?
Why did he tell me?	Mo te aha ia i korero mai ki ahau i mua?
Does he think I am a fool?	E mea pea ana ia e kuare ahau?
I will not give it.	Ekore ahau e hoatu.
Has he no shame?	Kahore ona wakama?
You talk nonsense.	E korero hangareka ana koe.
Whom did he give it to?	I hoatu eia kia wai?
He gave it to me.	Naua i hoatu kia hau.
Who did it?	Na wai i mea?
It does not belong to him.	Naku i hoatu ki aia.
I will give it to you by and by.	Maku e hoatu kia koe a mua mua ake.

Why does he not do it?	Mo te aha ra te mea ai?
Do not stop there.	Kaua enoho kireira.
It is good to suck.	E mea pai ki te momi.
It will bite your finger.	Ka ngaua toe ringa ringa.
It is as dry as a stick.	E mea maroke me te rakau.
It smells like fish.	E mea haunga me te ngohe.
It has long teeth in its mouth.	E niho roa ki roto i tona mangai.
He cries very often.	E tangi tonu iaia.
That's wrong.	Ka hae tera.
You tell a story.	Ka hae koe.
Do not do it.	Kou waka e mea tia.
Why don't you listen to me?	Mo teaha koe tae hirongo?
He said to me.	Ai ki au.
She said to me.	Eki ki au.
Have you eaten?	Ko kai koe?
I doubt it.	E kore i ahau wakapono.
Is it true?	E pono ana?
You will be drowned in rain.	Ka mate koe te ahu.
Are you his slave?	E taureka reka koe nona?
Do that first, and don't be lazy.	Meatia tenei kia tuatai kaua mangeri.
How many men went to that fight?	Toko hia e haere ki tera taua nga tangata?
You are always grumbling.	E amu amu tonu ana koe.
How many days have you been sick?	E hia nga ra mate ana koe?
Is it yours or your friend's?	Nau ra nei, na toe hoa ra nei?
What did you give for it?	Eaha te utu i oatu akoe?
When did you get it?	No nehea e riro ma ia koe?
I will get it for you.	Maku e tiki mau.
Don't be suspicious.	Kaua koe e tupato.
Let us two keep together.	Ki ara tahi taua.
If I say I will do it, it is true.	E pono ana tako ki.
Let us keep close together.	Ki haere tahi tatou.
Don't run away from it.	Kua ua eoma no tera mea.
It will not hurt you.	Ekore koe mate ki tera.
Is the road like this one all the way to your place?	E rite tenei ara ki tera haere noa ki toe kainga?
How do you cross the rivers?	Me pewea te wakawitinga ki te awa?

Give me that thing first, for you are deceitful.	Matua au mai tera, e tangata tenihanga koe.
Will you go, if I go?	Ka haere koe, me mea ka haere ahau.
I am surprised at you!	E tino!
When did you wash your clothes?	Nona hea koe i orohia i eo ka kahu?
You are lonely.	E moke moke ana ki akoe.
Keep close to me.	Ki a pu mau koe ki ahau.
Dont stay behind.	Kaua e tatari ko ki muri.
Let us make haste.	Kia hohoro tatou.
Is the food done?	Kua mawa ra nei te kai?
Empty it out.	Ringitia.
Tie that up.	Herehia tera mea.
Untie that.	Wetekine tera.
Wait till evening.	Tarie ki ahiahi.
Middle of the night.	Wanganui po.
Did they come here to fight?	I haere mai ra nei ratou ki te riri?
How many did they kill?	E hia nga tangata patua e ratou?
Did they take many slaves?	Hangohia ranei e tini o nga taureka reka?
Where are all the people gone to from this place?	Kua riro nga tangata a tenei kainga kihea?
What is the name of the tribe?	Kowai te ingoa o tenei hapu?
You have no shame.	Kahore ou wakama.
Do you recollect?	Ekore koe mahara?
Cause yourselves to recollect.	Wakamaharatia koe.
I have lost it.	I ngaro i a hau.
You find it.	Rukea.
I left it behind.	Kua waihu e ahau ki muri.
Look this way.	Kia kite mai koe.
Fix this tent.	Wakaritea the ware.
We say that we shall return.	E meana matou ki a hoki.
They are all gone.	Poto rawa.
Are the things fixed or arranged?	Ko mini mai te mea?
A decoy, as stratagem.	Wakahawa.
I went in twice.	Wakapokokoko.
I went in.	Wakapoko ahau.
Ask him.	Hui atu iaia.

To be saucy.	Wakatoi.
The things are ready.	Kua rite.
I am the person guarding.	Ko ahau ano te kaitiaki.
Listen quietly.	Ki ata herongo.
To lie down.	Takato.
A dead person.	Tupapaku.
Who is going?	Ko ai nga tangata haere ana?
I will not leave you comfortless; I will come to you.	E kore koutou e waiho pani eahau; e haere mai ana ahau kia koutou.
If you love me, keep my commandments: and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there you may be also.	Me he mea e aroha ana koutou ki ahau: a ki te haere ahau ki te taka i te wahi mo koutou, ka hoki mai ana ahau ka tangohia koutou ki ahau kia noho, ai hoki koutou ki te wahi e noho ai ahau.
And Thomas saith unto him, Show us the Father, and it sufficeth us.	Ka mea atu a Tamati kia ia Wakakitea mai te matua kia matou aka tatu o matou ngakau.
You are my friends, if you do whatsoever I command you.	Ka koutou aku hoa ki te meatia e koutou aku e mea ai ki a koutou.
Leave me here and go on to the village.	Waihu ahau ki konei me haere tonu koe ki te pa.
Do that first.	Meatia tera i ta tuitahi.
Tell me your mind on this subject.	Au mai toe wakaro ki tenei mea.
When do you go back?	Mo ahea koe hoki ai?
You like blankets and the white man's trade.	E pai ana ra koe ki te paraketi me nga taonga o te pakea.
I shall come and see you soon, and will bring you some presents.	Me ki haere mai ai ahau te titiro ia koe a maku e au mai etahi mea oatu noa.
Don't let any one come into the house.	Kaua tukua mai tetahi tangata ki roto i te ware.
The things I have to do keep me from coming to see you.	E pohehe ana ahau i aku mahi no reira ahau te haere mai aha te titiro i a koe.
If you want your payment, recollect what you have to do for it.	Me a mea e mea nakoe ki tetahi utu mau kia mahara koe, toe mahi e utu.

Speak on, and so that I can understand you.

Korero tonu, kia mohio ai ahau ki ou kupu.

I went to Mokau, and there I saw some people from Kapiti.

I haere au ki Mokau, kite ana ahau e tetahi tangata no Kapiti.

Show me the road to Taupo.

Tohungia mai te arahi ki Taupo.

Look for the holes in the road.

Tiroia ki nga rua i te ara.

Must I go the right road, or the one to the left?

Me haere ra nei ahau, ki tera ara?

Mind you don't lose anything.

Ki a mahara kia mahue tetahi mea.

You are a covetous man, and do not deserve anything.

E tangata apo koe, e kore e pai ki oatu tetahi mea ki a koe.

Has the chief of this place no liberality to his visitors?

Kahore ra nei e atamai o tenei rangatira ki ona manuwiri?

I have seen many great chiefs in their villages, and they have been ashamed to show any stinginess to me.

Ka tini nga rangatira o era pa kua kite ahau e wakama ana ratou ki te kai pune ki ahau.

Show me a chief that is born of a great father, and tell me who are slaves, that I may not speak angry to the chiefs.

Tou tohungia mai tetahi rangatira tona popa e rangatira nui tohu tohu mai ina taureka reka, kaua korero wakatuka riri au ki nga rangatira.

My things are gone, and how can I give you any? I have paid them away to people on the road I came.

Kua riro oku mea, a me pehea toku hoatu ki akoe ku au utua e ahau ki nga tangata i te ara i haere mai ai.

GRAMMAR

OF THE

NEW ZEALAND LANGUAGE.

PART III.

CHAPTER I.

ON PRONUNCIATION.

It may be said that there exists but one language in the whole of New Zealand, with slight differences in pronunciation, and with the occasional use of different words by particular tribes for one and the same object. This arises partly from the singular custom of discontinuing (making tapu) the use of one word, and adopting another instead, which is, however, less the case in the New Zealand than in other Polynesian languages. The variations, however, are not sufficiently great to constitute different dialects.

The written alphabet of the New Zealand language comprehends only fourteen letters. The vowels retain their pure sounds, as in most languages, and the alphabet is as follows:—

a	is pronounced as	a	in after.
e	,, ,,	e	in bend.
i	,, ,,	i	in fish.
o	,, ,,	ō	in fort.
u	,, ,,	oo	in foot.
ng	,, ,,	g, with a strong nasal sound.	
h, k, m, n, p, r, t, w	retaining their simple sounds.		

OBSERVATIONS.

These letters express exactly the sounds as the language is spoken in most parts of the island, and especially in those where, from the slight intercourse between the natives and Europeans, it must be regarded as most pure. These letters are also used by the natives in writing, from having been adopted by the missionaries in their translations of some parts of the sacred writings.

In Cook's Straits the *l* often appears very distinctly instead of the *r*, which forms a dialectic difference between the New Zealand language and that of the Sandwich Islands, and is also very common in Greek; the *b* instead of the *p*, or the *b* for the *w*, or the *d* for the *r*. The *h*, as aspiration before vowels at the beginning and in the middle of words, is more frequently used in the northern than in the southern parts, which is of no importance, as it is also very often the case in other languages.

The *w* is not the English *w*, but the German: in some words it is the French *v*, or even the *f*; for instance in *wenua*, the land, it is in the southern parts of the island *fenua*, in other parts *venua*.

There exists a letter which cannot be expressed correctly by any of the English letters: it most nearly approaches to the *th*, and is formed by the tongue, but not to the same extent as the *th*. It is the Anglo-Saxon *dh*, as in *that*. In the alphabet the *r* and the *d* are used for it, as in the pronunciation of some natives the sound really is an *r* or a *d*; for instance—

riri . . . angry,

might also be written

ridi, *or* rithi.

Tongariro (name of a mountain) could also be spelled

Tongarido, *and* Tongaritho.

It is not essential for this difference of pronunciation that the number of letters should be increased.

The *s* is also an occasional dialectical difference, especially if the word begins with a vowel and an aspiration: for in-

instance, *Hokianga* sounds sometimes like *Shokianga*, *hongi* like *shongi*, and also *pushi* instead of *puhi*.

Th and *dh*, as difficult letters, were also dropped in German, but were retained in English.

As regards the accent, it is, in words of two syllables, generally on the first; in polysyllabic words, generally on the penultima.

CHAPTER II.

OF THE ARTICLE.

THE definite article is *te*, corresponding to *the*. The indefinite article is *e* or *he*, or *hei* (probably dialectic differences), corresponding to our *a* or *an*; thus:—

te manu . . . the bird.
he manu . . . a bird.

Sometimes the indefinite article is expressed by *e tahi* or *tetahi*, which means *one* or *some*.

The plural of both articles is expressed by the word *nga*; thus:—

nga manu . . . the birds, *or* birds.

In like manner, if *tetahi* is used, it is preceded in the plural by the word *nga*:—

nga tetahi manu . . . birds, *or* some birds.

It will be seen in the following chapter how the different cases of the article are formed.

CHAPTER III.

OF THE NOUN SUBSTANTIVE.

NOUN substantives are indeclinable; but the singular and plural numbers, and the different cases, are distinguished by the changes of the article.

SINGULAR.

Nom.	Te manu	the bird.
Gen.	No (*or* na, *or* o, *or* a) te manu .	of the bird.
Dat.	Ki te manu	to the bird.
Acc.	Te manu	the bird.
Voc.	E te manu	O bird.
Abl.	I (*or* e) te manu	from the bird.

PLURAL.

Nom.	Nga manu	the birds.
Gen.	No (*or* na, *or* o, *or* a) nga manu .	of the birds.
Dat.	Ki nga manu	to the birds.
Acc.	Nga manu	the birds.
Voc.	E nga manu	O birds.
Abl.	I (*or* e) nga manu	from the birds.

The change of the vowels *o* and *a* in the article depends upon euphony, *i. e.*, upon the vowel that precedes or follows the article. Perhaps *o* or *a* is originally the singular form and *nga* the plural.

If the indefinite article is expressed by *tetahi*, it is declined in the same manner.

SINGULAR.

Nom.	Tetahi ika	some fish.
Gen.	No (*or* o, *or* a) tetahi ika . . .	of some fish.
Dat.	Ki tetahi ika	to some fish.
Acc.	Tetahi ika	some fish.
Voc.	E tetahi ika	O fish.
Abl.	I (*or* e) tetahi ika	from some fish.

PLURAL.

Nom.	Nga tetahi ika	some fishes.
Gen.	No (or na, or o, or a) tetahi ika .	of some fishes.
Dat.	Ki nga tetahi ika	to some fishes.
Acc.	Nga tetahi ika	some fishes.
Voc.	E nga tetahi ika	O fishes.
Abl.	I (*or* e) nga tetahi ika	from some fishes.

OBSERVATIONS.

1. *No* or *o* of the genitive case is generally used for denoting possession; thus :—

Etako's house . . . te ware o Etako.

Also to denote the place of birth, or the dwelling:

Te Pakea o Uropi . . the stranger from Europe.
E nga iwi o tawiti . . you tribes from afar.

A and *na* are used in expressing relationship; as:—

Te Tama a Warepouri . the son of Warepouri.
Te Tuwahine na Erangi . Erangi's sister.

Or to denote an action; as:—

Te korero na Kauwau . the speech of Kauwau.

2. Very frequently, instead of these different expressions of the genitive case, *to* or *ta* is used; and in that case the construction is in the following peculiar manner:—

The village of Epuni . ta Epuni kainga.
The custom of the natives to maori ritenga..

Proper names are declined in the following manner:—

Nom. Ko Etako, *or* Etako.
Gen. Na *or* no, a *or* o Etako.
Dat. Ki Etako.
Acc. Etako.
Voc. Etako.
Abl. I a Etako.

If the word begins with a vowel, the *e* of the vocative is omitted; if with a consonant, the article is *e*, or *e te:* for instance,—*e Paki, oh Paki,* or *e te Paki.*

CHAPTER III.

OF GENDER.

THE gender is expressed in man, animals, and some plants by adding the word signifying male or female to the noun. It is remarkable that the natives early observed the difference of the organs of fructification in different individuals of the same tree or plant, and expressed it in their language. The words used are *tane* for the male, and *wahine* for the female; thus:—

He matua tane . . . . . a father.
He matua wahine . . . . . a mother.

He pononga tané . . . . . a male servant.
He pononga wahine . . . . . a female servant.
He tane manu . . . . . a cock-bird.
He wahine manu . . . . . a hen-bird.

It is, however, more general in speaking of animals to use the words *touarawa* for the male, and *huwha* for the female sex; as:—

He touarawa ika . . . . . a male fish.
He huwha ika. . . . . a female fish.

Particular words serve for expressing different relationships:—

Teina . . . . . a younger brother.
Tuakana . . . . . an elder brother.
Tungane . . . . . a brother.
Tuwahine. . . . . a sister.
Tamahine. . . . . daughter.
Tamariki . . . . . son.

In other cases the words *tane* and *wahine* are added; as:—

Hungawai tane . . . . . father-in-law.
Hungawai wahine. . . . . mother-in-law.

In other cases no distinction is made:—

Matua ke . . . . . uncle and aunt.
Mokopuna. . . . . niece and nephew.

CHAPTER IV.

OF ADJECTIVES.

ADJECTIVES, if used without a substantive, have generally the prefix *ka;* for instance:—

Pai . . . . . good.
Kapai . . . . . good.

When they are joined to a substantive this prefix is omitted; thus:—

Te taro pai . . . . . the good bread.

In this case the adjective follows immediately after the substantive.

If we wish to express the quality of an object, by interposing in our language the auxiliary verb *to be*, the latter is often omitted in the New Zealand language, and the adjective, with the prefix, is placed before the substantive; or if the prefix is given, the indefinite article *e* or *he* is placed before the adjective; for instance:—

Kapai te taro . . . . .
E pai te taro . . . . . the bread is good.

GRADATIONS.

A gradation, without comparison, is often expressed by a repetition of the root, as in Italian; thus:—

Pai . . . . . good.
Paipai . . . . . very good.

Or by adding to one of these forms the auxiliary verb *waka*:—

Wakapai . . . . . good.
Wakapaipai . . . . . very good.

Or by adding the word *tino*, much:—

E paki te ra . . . . . the day is calm.
E tino paki te ra . . . . the day is very calm.

A gradation is also very commonly formed by the words *nui* (large) or *nuinui*, contracted *nunui*; or by the words *nohi* or *nohinohi*, contracted *nonohi*; thus:—

He puke nui . . . . . a high hill.
He puke nunui, or nuinui . . a very high hill.
He waka nohinoki . . . . a very small canoe.

Sometimes it is expressed by the word *rawa*:—

Ka riri rawa ia . . . . . he became very angry.

COMPARATIVE DEGREE.

1. *Comparative of Equality.*

This is formed with the adverbs *penei* (like this) or *me* (a conjunction meaning *and*); thus:—

He Rangatira nui ko Heu Heu me (*or* penei) Rauparaha.
Heu Heu is as great a chief as Rauparaha.

2. *Comparative of Superiority.*

It is formed with the word *ake*:—

Nui	great.
E nui ake	greater.

With the word *atu*:—

Rahi	great.
Rahi atu	greater.

Or it is expressed by the word *nui* (great) on one side, and the word *iti* (little) on the other, which is the most simple way.

In the first and second cases the conjunction *i*, which may be regarded as the ablative of the article, or *me* (and), follows the comparative.

Thus the sentence, "this boat is larger than the other," may be expressed in the following different ways:—

He nui ake tenei waka i (or me) tenei.
He nui atu tenei waka i tenei.
He nui tenei waka, he iti tenei.

Or:—

He waka nui ake tenei i tena.
He waka nui atu tenei i tena.
He waka nui tenei, he iti tena.

3. *Comparative of Inferiority.*

It is expressed negatively in the following manner:—

The tribe of the Nga te Awa is smaller than the tribe of Waikato.

E kore hoki ko te iwi Nga te Awa e nui i te iwi na Waikato.

The tribe of the Nga te Awa is not so large as that of the Waikato.

It may also be given by the word *nui* (large) on one side and *iti* (small) on the other:—

E nui ko te hapu Waikato, e iti ko te hapu Nga te Awa.

SUPERLATIVE DEGREE.

The superlative is formed—

1. By the word *rawa* being added to the adjective.

2. By the word *rahi;* for instance:—

Te kaipuka nui rawa . . . .
Te kaipuke nui rahi . . . . . the greatest ship.

CHAPTER V.

OF THE VERBS.

THE conjugation of verbs in the New Zealand language is attended with little difficulty, on account of the noun substantive serving also to express the verb; or rather, the verb is the principal word of the language, the infinitive being the root from which the noun is derived; thus:—

E karanga . . . . . a call.
E karanga ahau . . . . . I call.

But there are certain particles in the language, which, although often omitted, appear to be of use in the formation of the verbs, and may be regarded as auxiliary.

These particles are *ana, ano, hoki, ra,* or *ra hoki.* In adding one or several of these and the personal pronoun to the substantive, the latter is at once transformed into a verb; for instance:

E mohio . . . . . a knowledge, or I know.
E mohio ana ahau . . . . I know.
E mohio ana ano hoki ahau . . I know.
E mohio ano . . . . . I know.

It seems to depend greatly upon euphony which one of these particles is chosen, or how many of them; and such is the simplicity of the language, that they, together with the personal pronoun, may be omitted; and the mere root serves in this case as a verb.

Auxiliary Verbs.

Not less simple are the auxiliary verbs *to be* and *to have,* both of which are generally omitted; for instance:—

Kei hea koutou?
Where you all?
Where are you all?

He aha tenei kia taua?
A what that to us?
What is that to us?

He wakapaipai tou kakahu.
A very beautiful thy mat.
Thy mat is very beautiful.

Ka nui taku aroha kia koe.
(It is) great my love to you.
I love you much.

He ware pai ki ahau.
A house good to me.
I have a good house.

Sometimes, especially in giving an answer, the particle *ano* or *ra* may be regarded as the auxiliary verb, and may be translated by "it is," or "truly;" for instance:—

Emarama apopo e matou ki te mahi?
Friends to-morrow you to the work?
Friends, will you work to-morrow?

Kahore, e ra tapu ano apopo.
No, to-morrow is a sacred day.

Of Active and Passive Verbs.

A distinction is not always made between passive and active verbs; the passive, however, is in most cases formed by adding a syllable to the infinitive of the active verb.

1. The syllable most commonly used for forming the passive is *tia*; for instance:—

Wakakororia	glorifying.
Wakakororiatia	glorified.
Wakangaueue	shaking.
Wakangaueuetia	shaken.
Wakahawea	despising.
Wakahaweatia	despised.

2. In other cases it is the syllable *hina*:—

Aroha	loving.
Arohahina	beloved.
(Also arohatia.)	

3. In others *na* :—

Arahi	guide.
Arahina	guided.
Aki	tossing.
Akina	tossed.
Rongo	hear.
Rongona	heared.

4. In others *hia* :—

Wakatangi	sounding.
Wakatangihia	sounded.

5. In others *a* :—

Wakapoto	shorten.
Wakapotoa	shortened.

6. In others *mia*, or *ngia*.

I have not been able to determine upon what depends the choice of any one of these affixes: often one is taken arbitrarily for the other, and custom and euphony seem to decide it.

In the Vocabulary I have endeavoured to give the passive forms most commonly used.

Of Impersonal Verbs.

They are infinitives or roots, with the particle *ana*, which is again the auxiliary; thus :—

E ua ana	a rain it is, *or* it rains.

Of Causative Verbs.

It is a peculiarity of the New Zealand language that, by prefixing the particle *waka*, a causative verb can be formed from any verb; thus :—

Rongo	hear.
Wakarongo	cause to hear *or* listen.
Matau	to know.
Wakamatau	cause to know *or* teach.

In most cases *waka* corresponds to the French "faire." This peculiarity enriches the language without complicating its acquisition, as, from knowing a simple root, which is substantive, adjective, and adverb, the verb can be formed

by merely adding a particle; and from the verbs not only its abstract substantive, but also the causative verb and its abstract substantive can be formed. Although not strictly belonging to this place, it will not be amiss to mention that the abstract substantive is formed from the verb and causative verb by the words *nga, tanga,* or *ranga,* or *kanga.* An example will illustrate this etymology in the shortest manner:—

Marama . .	*Subst.* . .	moon, light.
—— . .	*Adj.* . .	light, clear.
—— . .	*Adv.* . .	peacefully, clearly.
Marama ana .	*Verb.* . .	to be light.
Maramatanga .	*Abstr. sub.* .	light.
Wakamarama .	*Caus. verb* .	to enlighten.
Wakamaramatanga	*Abstr. caus. sub.*	enlightening.
Matau . . .	*Adv.* . .	knowing, knowingly.
Matau . . .	*Verb.* . .	to know.
Matauranga. .	*Subst.* . .	understanding.
Wakamatau . .	*Caus. verb* .	teach.
Wakamatauranga	*Abst. caus. sub.*	doctrine.

In the formation of abstract substantives the New Zealand language is not of an inferior order, and at the same time its derivations from one root are characterised by great simplicity. Which of the three affixes is used depends upon custom, perhaps upon a dialectic difference. The abstract substantive very often signifies the time or the occasion when an act is done.

To return to the conjugation of verbs.

Active Verb.

MOODS AND TENSES.

The present tense of the infinitive mood is nothing else than the substantive; thus:—

Kakino te tahae . . . . . it is bad to steal, *or* bad is the theft.

The past infinitive is formed by changing the construction:

Ka korero ia i kai ai tangata. . he acknowledged to have eaten human flesh.

The participle is formed with the particle *ana*:—

E korero ana . . . . . speaking.

Also with the syllable *ka;* for instance:—

Ka korero ia . . . . . him speaking.

The present indicative is formed from the participle with the personal pronoun; thus:—

E aroha ana ahau . . . . I love.

But *ana* may be omitted, or it may be used with another of the customary particles—*ano, ra, ra hoki;* or the latter may be used alone, as already observed.

The past tense is formed by prefixing the syllable *kua;* for instance:—

Kua kite ahau . . . . . I saw, *or* have seen.

The past tense can also be formed by the syllables *i* and *ai,* or one of them alone; thus:—

Taku matua ahau i karanga . . my father has called me.
Taku matua i karanga ai ahau.

I rongo ai matou . . . . . we have heard.

The future tense is formed by the syllable *ka,* or the syllable *ai,* or by both together; for instance:—

Kai ai ahau
Ka kai ahau
Ka kai ai ahau } . . . . . I shall eat.

The imperative either is merely the root of the verb, or is formed by the syllable *ka* or *kia* being prefixed to it:—

Kia tu ngatahi taua . . . . let us stand together.
Kia tata mai kira au . . . . let him come near to me.

The subjunctive mood is formed by prefixing the syllable *kia,* and affixing the syllable *ai* to the verb:—

Kia hoatu ai ia . . . . . that he may give.

The conjugation of the causative verbs is the same as that of the active verbs.

I will now give an example of the conjugation of verbs.

CHAPTER VI.

EXAMPLES OF THE CONJUGATION OF VERBS.

EXAMPLE.

Te kai . . . To eat.

INDICATIVE MOOD.

PRESENT TENSE.

SINGULAR.

E kai ana ahau . . . I eat.
—— koe . . . . Thou eatest.
—— ia . . . . He eats.

FIRST OR ABSOLUTE DUAL.

—— taua . . . . We (two only) eat.
—— korua . . . You ——
—— raua . . . . They ——

SECOND OR RELATIVE DUAL.

E kai ana maua . . . We (two on our side) eat.

FIRST OR ABSOLUTE PLURAL.

—— tatou . . . We (all together, more than two) eat.
—— koutou . . . You ——
—— ratou . . . They ——

SECOND OR RELATIVE PLURAL.

—— matou . . . We (all on our side) eat.

PAST TENSES.

SINGULAR.

Kua or ka kai ahau . . { I have eaten, *or* I was eating, *or* I had eaten, *or* when I was eating.
—— koe . . . Thou hast eaten.
—— ia . . . He has eaten.

FIRST OR ABSOLUTE DUAL.

—— taua . . . We (two only) have eaten.
—— korua . . You ——
—— raua . . They ——

SECOND OR RELATIVE DUAL.

Kua *or* ka kai maua . . We (two on our side) have eaten.

FIRST OR ABSOLUTE PLURAL.

—— tatou . . We (all together, more than two) have eaten.
—— koutou . . You ——
—— ratou . . They ——

SECOND OR RELATIVE PLURAL.

Kua *or* ka kai matou . . We (all on our side) have eaten.

ANOTHER FORM OF THE PAST TENSES.

I kai ai au . . . . . I have eaten.
— koe . . . Thou hast eaten.
— ia . . . . . He has eaten.
And so on.

FUTURE TENSE.

SINGULAR.

Ka kai au (ahau), *or* kai ai ahau, *or* ka kai ai ahau . I shall eat.
—— koe . Thou shalt eat.
—— ia . He shall eat.

FIRST OR ABSOLUTE DUAL.

—— taua . We (two only) shall eat.
—— korua . You ——
—— raua . They ——

SECOND OR RELATIVE DUAL.

—— maua . We (two on our side) shall eat.

FIRST OR ABSOLUTE PLURAL.

—— tatou . We (all together) shall eat.
—— koutou You ——
—— ratou . They ——

SECOND OR RELATIVE PLURAL.

—— matou We (all on our side) shall eat.

IMPERATIVE MOOD.

SINGULAR.

Kai koe, *or* kai ra koe . . Eat thou.
Kia kai ia, *or* kia kai ra ia . Let him *or* her eat.

FIRST OR ABSOLUTE DUAL.

Kia kai (ra) taua . . . Let us (two only) eat.
Ka *or* kia kai (ra) korua . Do you ——
—— raua . Let them ——

SECOND OR RELATIVE DUAL.

—— maua . Let us (two on our side) eat.

FIRST OR ABSOLUTE PLURAL.

Ka *or* kia kai tatou . . . Let us (all together) eat.
—— (ra) koutou . Do you ——
—— ratou . Let them ——

SECOND OR RELATIVE PLURAL.

—— matou . Let us (all on our side) eat.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

SINGULAR.

Kia kai ai ahau . . . I may eat.
—— koe . . . . Thou mayest eat.
—— ia . . . . He may eat.

FIRST OR ABSOLUTE DUAL.

Kia kai ai taua . . . . We (two only (may eat.
—— korua . . . . You ——
—— raua . . . . They ——

SECOND OR RELATIVE DUAL.

Kia kai ai maua . . . We (two on our side) my eat.

FIRST OR ABSOLUTE PLURAL.

—— tatou . . . We (all together) may eat.
—— koutou . . . You ——
—— ratou . . . They ——

SECOND OR RELATIVE PLURAL.

—— matou . . . We (all on our side) may eat.

The other tenses seem to be deficient in the language.

Example of a Passive Verb.

INDICATIVE MOOD.

PRESENT TENSE.

E aroha ana ahau . . . I love.
E arohahina ana ahau . . I am loved.
—— koe . . Thou art loved.

PAST TENSES.

Kua arohahina ahau . . I was *or* I have been loved.

FUTURE TENSE.

Ahau e arohahina ai . . I shall be loved.

IMPERATIVE MOOD.

Arohahina koe, *or* arohahina ra koe . . . . . } Be thou loved.
Kia arohahina ia, *or* kia arohahina ra ia . . . . } Let him *or* her be loved.

FIRST OR ABSOLUTE DUAL.

Kia arohahina ra taua . . Let us (two only) be loved.
—— korua . You ——
—— raua . . They ——

The other persons and numbers are expressed by the change of the personal pronouns.

The other tenses can be easily formed by changing the active root *aroha* into the passive *arohina.*

Example of a Causative Verb.

INDICATIVE MOOD.

ACTIVE FORM.

E matau ana ahau . . . I know.

CAUSATIVE FORM.

SINGULAR.

E waka matau ana ahau . I cause to know *or* teach.
—— koe . . You teach.

PAST TENSE.

Kua *or* ka waka matau ahau I have teached.

FUTURE TENSE.

Ahau e waka matau ai . I shall teach.

IMPERATIVE MOOD.

Waka matau koe . . . Teach thou.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kia waka matau ahau . . I may teach.

PAST TENSE.

ai ahau . I should have teached.

Examples of Impersonal Verbs.

He ua ana . . . . . It rains.
He hau papa ana . . . It snows.
He watitiri ana . . . . It thunders.
He wira ana . . . . It lightens.
He witi mai ana . . . It appears.
He hau auru ana . . . It blows from the west.

Formation of the Passive Verbs from their Active Form.

ACTIVE FORM		PASSIVE FORM.	
Aroha . .	To love.	Arohahina .	To be beloved.
Arahi . .	guide.	Arahina . .	guided.
Aru . .	follow.	Arumia . .	followed.
Akiri . .	throw.	Akiritia . .	thrown.
Aki . . .	toss.	Akina . .	tossed.
Ti . . .	put out.	Tinia . .	put out.
Urunga . .	repose.	Urungatia .	brought to repose.
Huti . .	weed.	Hutia . . .	weeded.
Karanga .	call.	Karangatia .	called.
Kino . .	hate.	Kinotia . .	hated.

ACTIVE FORM.		PASSIVE FORM.	
Koropupu .	To boil.	Koropuputia .	To be boiled.
Korero . .	speak.	Korerotia . .	spoken.
Mahara .	consider.	Maharatia .	considered.
Mea . .	do.	Meatia . .	done.
Motu ke .	separate.	Motuhia ketia	separated.
Patu . .	kill.	Patukia . .	killed.
Ringi . .	fill.	Ringihia . .	filled.
Rupe rupe .	shake.	Rupe rupea .	shaked.
Takahi . .	thread.	Takahia . .	threaded.
Rongo . .	hear.	Rongona .	heard.
Tata . .	bruise.	Tatahia . .	bruised.
Mahanga .	offend.	Mahangatia .	offended.
Tahuri . .	turn.	Tahuritia .	turned.
Wakatangi .	sound.	Wakatangihia	sounded.
Wakakino .	corrupt.	Wakakinongia	corrupted.
Wakaora .	deliver.	Wakaorangia	delivered.
Weteki . .	loosen.	Wetekina .	loosened.
Wakakakahu	clothe.	Wakakakahuria	clothed.
Wakama .	clean.	Wakamakia .	cleaned.
Hua . .	call.	Huaina . .	called.
Wakakororia	glorify.	Wakakororiatia	glorified.
Wakahawea	despise.	Wakahaweatia	despised.
Wakarihariha	abhor.	Wakariharihangia	abhorred.
Tuhea . .	desert.	Tuheatia .	deserted.
Tango . .	take off.	Tangohia .	taken off.
Wakateitei .	exalt.	Wakateiteitia	exalted.
Wakamatara	remove.	Wakamataratia	removed.
Wakapoto .	shorten.	Wakapotoa .	shortened.

CHAPTER VII.

OF PRONOUNS.

Personal Pronouns.

SINGULAR.		FIRST DUAL.	
Ahau, *or* au . . .	I	Taua . . .	we (two only).
Koe	thou	Korua . .	you ——
Ia	he	Raua . . .	they ——

SECOND DUAL.

Maua . . . we (we two on our side).

FIRST PLURAL (more than two).		SECOND PLURAL.	
Tatou . .	we (all together).	Matou . .	we (we all on our side)
Koutou .	you (all together).		
Ratou . .	they (all together).		

1. The nominative of the first person of the personal pronoun is generally preceded by the prefix *ko :*

Ko ahau te kai tiaki . . I am the guardian.

In this case it begins the phrase: in the conjugation of verbs it follows the verb, thus :—

E aroha ana ahau . . . I love.

2. The use of two duals and two plurals in the first person is common to all the Polynesian languages, and is found also in some of the American dialects.

a. The first is used if one speaks for himself and another with him, no one else being present; for instance :—

Kia haere taua . . . . let us go (you and I).

b. The second is used, when, in the presence of others, one addresses himself to another; for instance :—

Kia haere maua . . . let us go (you and I), and the others stay behind.

The second and third persons are alike for both duals; for instance: one meets two on the road; he salutes them—

Tena ra korua? . . . . how do you do?

Or,

Nahea raua? . . . . where do those two come from?

c. The first plural is used with the same distinctions: it speaks for all present; for instance:—

Kia haere tatou ki te atata . let us all travel at daylight.

The second plural speaks to a number of persons with reference to another party; for instance:—

Kia haere matou . . . let *us* go.

Declension of the Personal Pronouns.

The personal pronouns are thus declined:—

	SINGULAR.		FIRST DUAL.	
Nom.	Ahau . .	I.	Taua . . .	we (two only).
Gen.	Naku . .	of me.	No, *or* o / Na, *or* a } taua .	of us —
Dat.	Ki ahau .	to me.	Kia taua . .	to us —
Acc.	Ahau . .	me.	Taua . . .	us —
Abl.	I ahau .	from me.	Ia taua . .	from us —

SECOND DUAL.

Nom.	Maua	we (two on our side).
Gen.	No, *or* o / Na, *or* a } maua .	of us ——
Dat.	Kia maua . . .	to us ——
Acc.	Maua	us ——
Abl.	Ia maua . . .	from us ——

FIRST PLURAL.

Nom.	Tatou	we (all together).
Gen.	No, *or* o / Na, *or* a } tatou .	of us —
Dat.	Kia tatou . . .	to us —
Acc.	Tatou	us —
Abl.	Ia tatou . . .	from us —

SECOND PLURAL.

Nom.	Matou	. . . we (all on our side).
Gen.	{No, *or* o / Na, *or* a} matou	. of us ——
Dat.	Kia matou	. . to us ——
Acc.	Matou	. . . . us ——
Abl.	Ia matou	. . . from us ——

Note.—The first person *ahau* is often abbreviated into *au.*

Declension of the Second Person.

SINGULAR.

Nom.	Koe	. . . thou.
Gen.	Nau, *or* nou	. of thee.
Dat.	Kia koe	. . to thee.
Acc.	Koe	. . . thee.
Voc.	E koe	. . . O thou.
Abl.	Ia koe	. . from thee, *or* with thee.

DUAL.

Nom.	Korua	. . you (two only).

PLURAL.

Nom.	Koutou	. . you.

The other cases as above, the pronoun not being altered.

Declension of the Third Person.

Nom.	Ia	. . . . . he *or* she.
Gen.	Nana, *or* nona	. . of him *or* her.
Dat.	Kia ia	. . . . to him *or* her.
Acc.	Ia	. . . . . him *or* her.
Abl.	Ia ia	. . . . . from him *or* her.

DUAL.

Nom.	Raua	. . . . . they (two only).

PLURAL.

Nom.	Ratou	. . . . . they (all together).

Possessive Pronouns.

Taku, *or* toku	. . . . my *or* mine.
Tau, *or* tou	. . . . thy *or* thine.
Tana, *or* tona	. . . . his *or* her.

Declension of the Possessive Pronouns of the First Person.

SINGULAR.

Nom.	Toku *or* taku, aku *or* oku . . .	my *or* mine.
Gen.	No *or* o, na *or* a, toku *or* taku . .	of mine.
Dat.	Ki toku *or* taku, *or* maku *or* moku .	to mine.
Acc.	Toku *or* taku	mine.
Voc.	E toku *or* taku	O mine.
Abl.	I a toku *or* taku	from mine.

FIRST DUAL.

Nom. To *or* ta taua . . . our (belonging to us two only).

The other cases are formed by changing the article, as usual.

SECOND DUAL.

Nom. To *or* ta maua . . our (belonging to us two on our side)..

The other cases by changing the article.

FIRST PLURAL.

Nom. To *or* ta, o *or* a tatou our (belonging to us all together).

The other cases by changing the article.

SECOND PLURAL.

Nom. To *or* ta, o *or* a matou . our (belonging to us all on our side).

The other cases by changing the article.

Declension of the Possessive Pronouns of the Second Person.

SINGULAR.

Nom.	Tau *or* tou, *or* to, ou *or* au . .	thy *or* thine.
Gen.	Nou *or* nau	of thine.
Dat.	Ki tou	to thine.
Acc.	As the nominative — thine.	
Voc.	E tou	O thine.
Abl.	Ia tou	from thine.

DUAL.

Nom. To *or* ta korua . . yours.

The other cases with the usual particles.

FIRST PLURAL.

Nom To *or* ta, o *or* a koutou . your (to you all together)

THIRD PERSON.

Nom. Tona *or* tana, ona *or* ana . . his *or* her.

DUAL.

Nom. To *or* ta, o *or* a raua . . . ——

PLURAL.

Nom. To *or* ta, o *or* a ratou . . . their.

The other cases are exactly the same as the personal pronouns.

Observations on the Possessive Pronouns :—

1. The possessive pronoun precedes the substantive; for instance :—

Taku matau tenei . . this is my fish-hook.

2. Generally the prefix *ko* is used, and precedes the possessive pronoun, as—ko taku matau tenei.

Interrogative Pronouns.

Wai *or* ko wai	who.
Ma *or* mo wai	for whom.
Na *or* no wai	whose.
Tehea *or* kotehea	who.
He aha *or* aha	what *or* which.
No *or* na, *or* mo te aha . . .	of which? why?
Ki te aha	for which *or* what.

The personal interrogative pronouns precede the object. The rest are used for things, and are often placed at the end of the phrase.

E korero ana koe kia ratou ki nga kupu wakarite ki te aha? — Why do you speak to them in parables?

Literally :—

A speaking to them in a likening speech for what?

E aha koe e noho ai? — What do you stop for?
E haere aha mai? — What do you come for?
Ko tehea te ara? — Which is the road?

Observations on the use of the Interrogative Pronouns :—

Wai *or* ko wai
Na *or* no wai
Ma *or* mo wai
} are used with the persons and names;—for instance:

Mo wai tenei pikau . . Whose *or* for whom is this load? (who has to carry it?)
Na, *or* no wai tenei pikau . To whom does this load belong as property?
Kowai to ingoa . . . What is thy name?
Kotehea tangata o koutou . Who *or* what man of you?

Kotehea is also used for things.

Demonstrative Pronouns.

SINGULAR.

This or that . . tenei, if very near.
—— . . tena, if in sight.
—— . . tera, if at a distance.

PLURAL.

Those . . enei, if very near.
—— . . ena, if in sight.
—— . . era, if at a distance.

That . . taua.

For instance:—

I taua ra . . . at that day.
Those . . ana.

Relative Pronouns.

These are wanting in the New Zealand, and must be expressed by the use of the participle of the passive, for instance:—

The word which you have heard.
Te kupu i rongona e koutou.
The word heard by you.

Or by the perfect tense of the active:—

Te kupu kua rongo koutou.
The word you have heard.

Or by the genitive case of the personal pronoun *nana*:—

The man who showed us.
Te tangata nana i wakakite mai ki a matou.
The man of him has shown to us.

CHAPTER VIII.

NUMERALS.

THE decimal system is that in use among the New Zealanders.

CARDINAL NUMBERS.

Tahi . . .	1	Ono . . .	6
Rua . . .	2	Witu . . .	7
Toru . . .	3	Waru . . .	8
Wa . . .	4	Iwa . . .	9
Rima . . .	5	Ngahuru, *or* te kau .	10

In this single form, however, the numerals are only used when joined by the conjunctive particle to others; for instance, te kau ma wa, fourteen; etoru ma toru, three and three. In all other cases a prefix is used, and euphony alone seems to decide to which prefix the preference is given.

1 Etahi, *or* kotahi, *or* tokotahi.	18 Kotahi te kau ma waru.
2 Erua, korua, tokorua.	19 Kotahi te kau ma iwa.
3 Etoru, kotoru, tokotoru.	20 Erua te kau.
4 Ewa, kowa, tokowa.	21 Erua te kau ma tahi.
5 Erima, korima, tokorima.	30 Etoru te kau.
6 Eono, koono, tokoono.	40 Ewa te kau.
7 Ewitu, kowitu, tokowitu.	50 Erima te kau.
8 Ewaru, kowaru, tokowaru.	60 Eono te kau.
9 Eiwa, koiwa, tokoiwa.	70 Ewitu te kau.
10 Ngahuru, kongahuru, toko-	80 Ewaru te kau.
ngahuru, *or* kotahi te kau.	90 Eiwa te kau.
11 Kotahi te kau ma tahi.	100 Kotahi te rau.
12 Kotahi te kau ma rua.	101 Kotahi te rau ma tahi.
13 Kotahi te kau ma toru.	110 Kotahi te rau ma te kau.
14 Kotahi te kau ma wa.	200 Erua te rau.
15 Kotahi te kau ma rima.	300 Etoru te rau.
16 Kotahi te kau ma ono.	1000 Kotahi mano.
17 Kotahi te kau ma witu.	2000 Erua mano, and so on.

Note.—In numerals the syllable *ma* is always used as the conjunctive particle, never the syllable *me;* for instance: Kotahi te kau ma toru, thirteen. To express an indefinite number, the word *tini,* or *tini tini,* is generally used.

ORDINAL NUMBERS.

The first . . .	Te tuatahi, or Ko tetahi.
The second . .	Te tuarua, or Ko terua.
The third . . .	Te tuatoru, or Ko tetoru.
The fourth . .	Te tuawa, or Ko tewa.
The fifth . . .	Te tuarima, or Ko terima.
The sixth . . .	Te tuaono, or Ko teono.
The seventh . .	Te tuawitu, or Ko tewitu.
The eighth . .	Te tuawaru, or Ko tewaru.
The ninth . . .	Te tuaiwa, or Ko teiwa.
The tenth . . .	Te te kau, or Ko te tekau, or Te ngahuru.
The eleventh . .	Te te kau ma tahi.
The twentieth . .	Te tuarua te kau.

Note.—The ordinal numbers, when joined to substantives, are thus formed:—

The first day . . .	Te ra tuatahi, Ko te ra tetahi.
The first woman . .	Te tuatahi wahine.
Takitahi	Counting by single numbers.

Adverbs relating to Place.

Nahea, Nohea, Ihea, } whence.
Keihea, where, whither.
Kohea, which way.
Konei, Kikonei, } here.
Nokonei, of this place.
Koneimai, this way.
Koina, there.
Koinatu, that way.
Tenei taha, this side.
Tera taha, that side.
Tawiti, far.
Tawititawiti, very far.
A---tawiti,* a great distance.
Ki, into, in, to, upon, of.
Kirunga, upon; with the Dative, kirunga ki te maunga, upon the mountain.
Kiraro, down, below.
O mua, before; with the Ablative, nga tangata o mua atu i a koutou, men who were before you.
Ki mua, before.
Kiwaho, out.
Aroaro, before, in the presence of; used with the Genitive case, ki te aroaro o nga tangata, in the presence of men.
I roto, within; used with the Ablative case, i roto i te ware, within the house.
I, in.
No roto, out of.
Ki muri, behind.
Tetahi wahi, partly.
Mai, hither, here.
Ki matau ki maui, right and left.
I te reinga, in the other world.
Kikoina, there.
Heikonei, here.

* The sound of the A is drawn out.

Adverbs relating to Time.

These are particularly numerous.

Ahea, when? used for the future.
Mahia, when? used for the past.
I te timatanga, at the beginning.
I te mutunga, at the end.
I reira, then, at that time.
Aianei, to-day.
Inaianei, to-day.
Inanahi, yesterday.
Apopo, to-morrow.
Atetahi ra, the day after to-morrow.
Awaki, two days after to-morrow.
Awaki nui atu, three days after to-morrow.
Ina tahira, the day before yesterday.
Ina tetahi ra, three days ago.
Ina waki, four days ago.
Ina waki nui atu, five days ago.
I te ao, by day.
I te po, by night.
I na mate, anciently.
O na mata, in the days of old.
I mua, formerly.
O mua, formerly.
A muri, hereafter.
Muri, hereafter, afterwards.
I muri, idem.
A te ahi ahi, in the evening.
I te witinga o te ra, at sunrise.
I te toenetanga o te ra, at sunset.
I tenei ra i tenei ra, continually.
Ina po, last night.
I te ata, in the morning.
I te atata, idem.
A i waenganui po, at midnight.
Kawatea, noon.
I te awatea, at daybreak.
Akuanei, directly.
Akenoi, until.
Atawatea, midday, noon.
Tetahi wahi, a moment.
Wawe, suddenly.

Adverbs of Affirmation.

Ae, yes.
Ae ra yea, no doubt.
Koia, yes.
Koia ra, certainly.
Ara, truly.

Adverbs of Negation.

Aua, no, I don't know.
Kaua, do not.
Ekore, no, not.
Ekore rawa, by no means.
Kihai, not.
Hore, no.
Hore rawa, never.
Ehara, not.
Ahore, not.
Ana raia, but not.
Kauaka, neither.
Kei, not.
Kahore, not.
Kore, no.

Adverbs of Interrogation.

Ke ihea, where, whither?
Kohea, which way?
Nohea, whence?
Ihea, whence?
Mo te aha? why?
Ahea, when?
E aha, what?
E hia, how many?
Mahia, when?

Adverbs of Doubt.

Pe, *or* pea, perhaps.
Ana pea, perhaps (ironically).
Koia pea, probably.

Prepositions.

Mo, for, from.
I, in.
No, for, of, from.
Ki, to.

Conjunctions.

Me, and.
Ma, and, used only with numerals.
Me, or.
Me, like.

Interjections.

A! interjection of surprise.
Aue! woe! interjection of grief.
E! behold.
Hi! interjection of anger.
Aha! interjection of contempt.
Na! behold.

CHAPTER IX.

DICTIONARY OF THE NEW ZEALAND LANGUAGE.

A.

A—of the (genitive of the article)
A!—interjection of surprise
A—if the sound is prolonged, it denotes a continuation of the thing spoken of. It has this signification from being a root, meaning existence, light, action, continued action, eternity. In this sense it enters into the composition of many of the following words
A—and
Ae ra!—yea, yes, truly!
Ae—yes
Ai—speak, say, speech
Ai—a particle, used for forming the conjugation of verbs
Aianei—to-day, now
A i waenganui po—at midnight
Ao—world, light, earth, gather
Ao o te rangi—the light of heaven
Aoatea, *i. g.*, awatea, daybreak
Aonga—daybreak
Aonga o te ra—sunrise
Au—abbreviation of ahau—I
Au—abbreviation of tau—thy
Aua—those
Aua—no, I do not know
Aua hoki—I do not know
Aue!—woe!
Aue—the lamentation, the woe
Auetanga—groaning, groans
Ahaha?—What do you say?
Aha?—what? which? Mo te aha—for what or why
Aha rau—a hundred whats or questions
Ahea?—when?
Ahau—I
Ahakoa—nevertheless, whether
Aha koia?—what is it?
Ahi, contracted ai—fire, light, fiery, to beget, copulation, generation. Ai,—to speak, is no doubt the same root
Ahi na Maui—the begotten of Maui (native name of New Zealand). By others Ika na Maui, the fish of Maui
Ahinga—time of copulation
Ahinga tapu—a house or sleeping-room for a man and his wife
Ahi ahi—evening
Ahinei, *i. g.* ainei—to-day
Aho—a fishing line, string, the woof of a cloth, or mat
Ahu—heap together
Ahu ahu—name of a place
Ahua—image, likeness, form, shape
Ahuatanga—appearance
Ahunga—entrance
Ahuareka—form
Ahuareka o nga wae wae—steps of the feet, footmarks
Aka, *i. g.*, haka

Aka—angular, the knee of a ship's beam; he pou aka—a box
Akau—a cliff, sea-coast, sea-side
Akari, *i. g.*, hakari
Akataina!—an expression of wonder
Ake—up; for instance, Wakatika ake, stand up
Ake—in future
Ake ake ake signifies continuance of existence, eternal, for ever
Akenei—until
Aki—to push along, close to, against
Aki—a rambling shrub (Metrosideros buxifolia)
Akina—stoned, tossed
Aki aki—a sea-bird
Akiri *or* Akiritia—cast off
Ako—doctrine, teach, instruct; *part. pass.*, akona
Ako ana—teaching
Akonga—disciple
Aku—mine or my
Akuanei—now, presently
Amata—formerly
Amu amu—murmur, grumble
Amama—gaping
Amo—to bear, a litter
Amowia—carry thou
Amai—tempestuous
Amaitanga—tempest
Amani—a cartridge-box
Amu—eating by morsels
Amua tonu—everlasting
Amua—time to come, future, in future
Ana—his, hers
Ana—den, cave
Ana—corresponding to our doing or being
Ana koa—indeed, it is so
Anake—only; *also* nake nake
Anamata—some time hence
Anei—these
Aniwaniwa—rainbow
Ano—corresponding to being, doing, remain, rest; *also* used like an *adv.*, like. Often it can be translated with truly
Anoho—to sit, settle
Anuanua—the rainbow
Anga—work; *also* hanga—engage, work
Anga atu—turn
Anganga—to meddle, the skull
Anga anga—coalition, cohesion, agree
Angareka, *i. g.*, hangareka
Angi angi—thin as a board or a blanket
Apa, *i. g.*, hapa
Api—clubfeet
Apiti—to curse
Apo—hard dealing, bad, wicked, covetous, to covet
Apopo—to-morrow
Apu, *i. g.*, hapu
Ara!—right! true!
Ara—street, road, arise
Ara ake!—arise!
Arahi—*part. pass.*, arahina; *also* araerahi—guide, conduct, lead
Aranga—resurrection, re-appearance
Arara—a fish
Aratakiu—conducted
Arawata—a ladder, bridge, stairs
Arekeke—undressed flax
Arenga—calling, a mat so called
Arero—tongue
Ari, *i. g.*, hari and its compounds
Ariki—a lord, a chief; the eldest son or daughter being the heir
Aro—skin, fat of the belly, to flay or skin
Aroaro—in the presence of, front. Ki te aroaro o nga tangata katoa—in the presence of all men

Aroha—love, to love
Arohahina—beloved
Arohatia—beloved
Aropaua—a double net for small fish
Arotau—true, faithful
Aru—follow, pursue, drive, woo, courtship, wooing
Aruaru—to woo, pursue, also a short fishing-net
Aruhe, *also* aroi, arohi, *and* arue—fernroot
Arukanga, *also* arunga, aruarūarunga, arumanga (abstract of aru)—persecution, wooing, following
Arumia, *i. g.*, aru
Aruru—name of a place
Atapai—well disposed
Ata—shadow
Ata—prosper
Ata—the morning, sunrise
Ata po—daybreak
Atawatea, *or* atewatea—midday, noon
Atatu—early in the morning
Atawai—attachment, good will, grace. Matua atawai—foster-father
Atawaitia—to have mercy
Atawaitanga, *i. g.*, atawai
Ataahua—favour
Atamarietanga—humiliation
Atata—daylight
Atamira—bed, coffin, tomb, house for the dead
Ateahiahi—in the evening
Atarangi—shadow
Atetahi ra—the day after tomorrow
Ate—liver
Ati ati—drive out
Atuwaana—to distribute
Atua—God, gods. The Supreme Being
Atuahua—fair, beautiful, lovely
Atu—motion from; haere atu—be off! thither, forth
Atu—used in forming the comparative degree of adjectives
Awa—river
Awa awa—valley
Awaki—two days after tomorrow
Awaki nui atu—three days after to-morrow
Awangawanga—hope; to hope
Awaroa—name of a river
Awatea—light, daybreak
Awi—draw near, entwining, entangling
Awinatia—drawing near, helping

E.

E, or He—indefinite article a or an
E—used for forming the vocative case: it is either used alone, or with the nom. of the definite article te. E is also used with verbs, and is in that case only the article, the substantive being nothing else but the participle or infinitive; for instance, E noho ki raro—sit down. Literal, a sitting down. The infinitive stands in this case for the imperative
E!—exclam. Behold! Alas!
E—verb. See He
Eaha?—which?
Eaoia?—wherefore?
Eono—six
Ehara—negation. No, not
Ehea?—which?
Ehia?—how many?
E hoa—friend, form of address
Ehore—negation. Not
Ekara—sir!
E'ko—to a little girl!
E'mara—friend!
E'marama—friends!
Engari—that is good

Engaringari—that is better
Ena—those
Enei—these
Era—those, others
Erangi—a female name
Erangi— it is better, rather
Erangirangi, idem
Erima—five
Erua—two
Erua erua—both
Etahi—one
Eta ta—little boy
Etoru—three
Eke—go, walk
Ekenga—fare, conveyance
Ekore—no
Ekore rawa—by no means
Ewa—four
Ewaru—eight
Ewitu—seven

I.

I—in (see Grammar)
I—ablative of the article
I—sign of the past tense
I—than, following a comparative
I—a central point, a centre of motion, pressure
Ina te hau—piercing of the wind
Ia—he, she, it
Ia—direction, course
Iaha—why, what for
Iai—beget, to lust after, lustful; the root ahi or ai
Ia ia—cross veins
Iinu—thirsty, drink
Iheko—skin of a person, bark of a tree
Iho—down, tradition
Ihu—nose, head of a canoe
Ika—fish, to fish
Ike ike—height, high; *also* with an aspiration
Iki—nursing, lifting up in the arms; imperat. ikitia
Iko na ra—farewell
I konei—here
Iku—tail
Iku rangi—name of a mountain
Imua—formerly
Ina—affirm, surely
Ina—an old man, grey-headed, hoary, growing hoary
Inahia—when
Inaianei—to-day
Ina mata—anciently, a long time ago
Inau. See Hinau
Inanahi—yesterday
Inapo—last night
Ina tahi ra—the day before yesterday
Ina tetahi ra—three days ago
Ina waki—four days ago
Ina waki nui atu—five days ago
Ine a maru—a bare-headed woman
Ine ono—a scolding woman
Inengaro. See Hinengaro
Inoi; *also* Hinoi—ask, pray, beg, importune
Inoinga—prayer
Inonoti—painful
Inu—oil, drinkable, to drink, greasy, oily; often with aspiration
Inumia—drink thou
Inu inu—marrow
Inga. See Hinga
Ingoa—name
Ipu—bottle
Ipunamu—bottles
Ira—a mole on the skin
Ira mutu—nephew, niece
Ireira—then, at that time
Iri—hanging, suspending
Iringa—a hanging up, suspension
Iri iri—baptize, sprinkle
Iri iringa—baptism, sprinkling
Iro—grieve
Iroto—within; iroto i te ware—in the house, amongst; i roto i a koutou—amongst you

Irunga—upon
Ite ao—by day
Itenei ra, i te tenei ra—continually
Ite ata—in the morning
Ite atata—in the morning
Ite awatea—at day-break
Ite tahi ra—the day before yesterday
Ite wahinga nui po—the midnight past
Ite watea—the noon past
Ite witinga o te ra—at sunrise
Ite toenetanga o te ra—at sunset
Iti—little, small; iti rawa—least; causative, wakaiti—to diminish
Iti iti—small, little, very small
Itinga—smallness
Iwa—nine
Iwi—people, tribe, nation, bone
Iwi kau—bones only, lean, thin
Iwi rau—a shell-fish
Iwi tuararo—back-bone

O.

O—genitive of the article, denoting possession
O—thy
O—move, convey, give. See Ho
O e aki—give up, be quiet
O mai—give; properly, move hither
Oi—sufficiently; more frequently heoi
Oioia—wagging
Ou—a feather
Ou—oh!
Ou—thy
Ouma—absconding
Oho—answer, to answer
Ohokai—jump
Ohiohi, to rinse
Ohu ohu—trouble
Oka; *also* Hoka—a sharp-pointed instrument, a bayonet, a fork, a spear
Oka oka—*id.*
Okahi—stepping or skipping over the ground
Okahinga—stretching out the feet
Okahu—name of a place
Okaka—name of a river
Oke oke—a fish
Oki, or Hoki—to be, return
Oki—trust
Oki oki—refresh
Okinga—return, time of returning
Okiokinga—rest, repose, return, time of refreshment
Okiokiana—rested
Oma—fly, run
Oko. See Hoko—to buy, exchange
Oko—a vessel to hold a fluid in
Oku—my
Okura—name of a place
Omanga—course
Ona—his
Onamata—of old, formerly
One—earth, soil, sandy shore, ground
One one—*id.*
One—smelling, lusting as a dog
One pu—sand, sandy soil
Ono. See Hono. He rakau ono—a spliced piece of wood; onoa—unite
Ono—six
Ono te kau—sixty
Ono te rau—six hundred
Ono—woof of a mat
Ono—quarrelsome
Onu—spring water
Ongi—salute by touching noses, saluting, smelling
Ora—life, health, healthy, healing, well
Oraoraia—dry
Ora—spread; orangia—spread!
Oranoatanga—peril

Oranga—recovery, renewal, preservation, life, preserved
Orangatanga—*id.*
Ore, or Hore—no
Ore rawa—not at all
Ore—the boring of a hole
Orokohanganga — foundation, creation; o te ao—creation of the world
Orokomeatanga—the beginning
Oro. See Horo—polish, gargle the throat
Ota—raw
Ota ota—all wild herbs, plants, weeds
Oti—is it?
Otiia—but
Otinga—the finishing
Otira—but, on the contrary
Otiraia—but, yet
Owa—salute, to salute
Owanga—nest
Owatanga—greeting, salutation

U.

U—bird's egg, the breast, nipple, the paps; wai u—milk; kai u—suckle; he tamariki kai u—a babe, motion, junction, trust, strengthen
E ua ana—it rains; also bringing forth or maturing fruit; he po ua—a rainy night
Ua—rain, rainy, to rain
Ua watu—hair wrought into a mat
Uaua—a vein, sinews
Uaua—hard work, travail
Uaki—open; uakina—open!
Uarahi. See Huarahi
Ue te wenua—a fertile spot
Ue. See Hue
Ueo. See Hucho
Ui ui—beg
Ui—inquire, ask, solicit
Uia—a bird (*Neomorpha*)
Ui tanga roa—a long solicitation
Uinga—a consultation, question
Uira—lightning
Uoro—a kind of eel
Uhi—a covering, curtain
Uka—snow, sugar, froth of the sea, tassels on a mat, foam
Uka uka—hair woven with the tassels of mats
Uma—breast, bosom, arms
Umu—oven
Unga—order, command
Unu—pincers, a blacksmith's vice.
Upu—seize; upu kia—seize thou
Uke umu—draw the oven
Upoko—head
Unu—draw a sword
Unuhanga—removal
Uri—generation, seed, progeny; penis, child, son, revolution, succession, posterity. See Huri
Uri papa—the posts or props of a bier
Urongi—helm, or rudder; to steer
Urunga—a pillow
Urupa—sepulchre
Ururuatia—deserted
Ururua — deserted, laying waste, choke. Wahi ururua —ruins
Uru—life, light, beams, fellowship, partake, glory; kia uru—let there be glory
Uru uru wenua—name of a certain shrub
Uru pua puai—name of a certain wind
Uru wawahi waka—name of a wind
Uta—shore, coast
Utongatia—branded
Utu—reward, pay, fine, price; he utu ano—there is the price
Utu—draw; utuhia—draw
Utua—pay

Utunga—wares, goods
Uwa—used to express the feminine gender in animals
Uwa uwa—tough, veins or main arteries
Uwata—a spear

H.

Ha—breadth, savour, odour
Ha—what!
Hae—rent, tear, dispute, envy
Hae hae—*id.*
Haere—go; also aire or aere
Haere mai—come
Haere atu—go out, leave
Haerenga—a walk, arrival
Haerengatanga—a journey
Hao—catch
Haerere—walking about
Haere marie—go in peace
Hau—abbrev. for ahau, I
Hau—strike, hew, chip with an adze
Hau—wind, air, whirl, blow
Hauhake—labourers in the harvest, gather, take up
Hauhakinga—harvest
Haumi—joints at the head and stern of a canoe
Haumumu—a silent person
Hau auru—west, west wind, blowing from the west
Haue—sooth
Haueunga—ice
Haukomingo—a whirlpool
Hauraro—north-west, north-west wind, blowing from the north-west
Hauhautanga—coolness, cool
Haurahi—dew
Hauru—name of a shellfish
Hau nui—a tempest
Haupa—a beating wind
Hau papa—snow, ice
Hauparo—a long beating wind
Hauraki—name of a place
Haurake—a steady pace, moving steadily
Haururutanga—blowing of the wind
Haunga ano, haunga—with exception, because, besides
Haurangi—a fool, drunkard, foolish, drunk, mad
Haurangitia—foolish
Haurorangi—to hang up, to suspend
Hauroro—a long wind
Hauna—a piece of wood joined to the stern of a canoe
Haute—a play so called
Hautoke—winter
Hauwenua—a land wind
Hahare—sealing-wax
Hahi—church, Anglic.
Haka—a dance, a song, a war-dance. He tangata haka—a dancer
Hakari—a feast of peace where presents of fish are brought by the visitors; also birds' eggs, roe of a fish, seed of anything
Haki—neck
Hamama—yawning, gaping; also Amama and Hamumu
Hana—a vault for the dead
Hanahana—lustre, brightness, bright, glorious, shining, to shine
Hane—a war instrument
Hani—water
Hanga—work, labour, to work, make
Hangarau—deceitfulness
Hangareka—funny, joking, a joke
Hanganga—buildings, work, creation
Hangi—a native oven
Hapa—crooked, indirect, unfair, neglected
Hapainga—lifting up, raising up
Hapu—tribe, family
Hapu—pregnant, be pregnant

Haputanga—pregnancy
Hara—crime, debt, sin, transgression
Harakoretanga—innocence
Hari, sometimes without the aspiration; ari—dance, joy, happy, blessed, joyful, enjoy, leap, rejoice, joyfully
Hari ana, waka hari—causing a joy
Haringa—joy
Hari hari—transported with joy, leaping with joy
Haro—dressing flax
Haronga—the dressing of the flax
He—the indefinite article aspirated
He—a fault, unjust, mistaken, erring, erroneously
He hunga he—bad men
He!—exclamation of surprise
Heaha—what
Heanga—a mistake
Hei—here
Hei—like; the indefinite article
Hei—necklace, keepsake
Heoi ano—it is enough, that will do
Heoti—henceforth
Heu—a razor
Heke—come down, destroy, vanish
Heke—a wreck, a slip, change of a place, descend
Hemo—slip, change the place, faint
Hera—gaping
Herakiaki—green dried flax
Here—a spear for pigeons
Herehere—captive, slave
Herenga—cord, string
Heru—a comb, combing
Hewa—sneeze
Hi!—exclam. of anger
Hi—threaten
Hi—fishing
Hia—an affix to verbs for forming the imperative mood and passive form
Hia—how many; po hia—how many days
Hianga—lying, offence
Hia hia—wish, desire, will; construct with ki
Hiahiatia—desire
Hiainu—thirsty
Hiakai—hungry
Hiako—skin, leather, made of skin or leather, thongs, a vine
Hiamoe—sleepy
Hiawero—tail of a dog
Hihi—beams of the sun, hair tied like horns on each side of the forehead
Hihi karu—the whiskers of a cat
Hihi o te tote—sparkling of the salt
Hikaro—pluck out
Hiku—reward
Hiko—tail
Hikorangi—name of a mountain
Hinamoki—a seahorse
Hinau—a tree, the bark of which is used as black dye
Hinengaro—kidney, desire, desirous, mind, conscience
Hinu—drink, drinkable
Hinu—oil
Hinu hinu—marrow
Hinga—a fall, falling
Hingauga—fall
Hipoki—cover, a cover, lid
Ho—to give; also homai
Hoa—friend, neighbour, generous
Hoa riri—enemy; e hoa ma, friends
Hoa wawai—enemy
Homaitanga—gift
Hoari—sword
Hoatunoa—a gift
Hoatutautanga—an offering
Hoatutanga—gift

Hoe—an oar, paddle; row, paddle; he waka hoe—a rowing-boat; he waiata hoe—a boat-song
Hoe hia—sail, or paddle: let us paddle
Hoe hoe—side fins of a fish
Hoenga—sailing, pulling, time of sailing
Hou—spade
Hou—new, sweet, strange
Houtanga—newness, new
Houhia he rongo—to forgive
Hohou—making peace
Hohou rongo—peacemaker
Hohonu—deep, the deep, depth
Hohonutanga — depth, deepness, deep
Hohoro—run, to be in a hurry, quick, quickly, swift
Hohuro, *also* Hohuro anga—a mill
Hoki—particle, used in forming verbs as a kind of auxiliary
Hoki mai—come back
Hoki *and* oki—return, contrary; for instance, the wind
Hokinga—time of returning
Hokianga—name of a river, name of a place
Hoko—buy; he tangata hoko—a trader
Hokonga—an exchange, a bargain
Honoanga, *also* Hononga—a union, a splice
Hono—a joint, a splice, join, splice; he rakau hono—a spliced piece of wood
Hori hori—a lie
Hopuatanga—a place
Hopukina—to perceive
Hope—loins, abdomen, body of an army
Hopenga—refuse of an army, rejected party
Hopua—a river, to drain
Horahi, *also* Hora—spread
Hore—not
Hore rawa rawa—not at all
Horo mia—swallow
Horongia—to swallow
Horohi—soap, wash
Horohia—washed
Hotete—a caterpillar, the so-called vegetable caterpillar
Hotoke, *also* Hautoke—winter
Hoko hoko—exchange, to buy
Hokoko—to sell
Hokonga—a bargain
Hongia—to salute
Hua—fruit; te po hua—the time of fruit; e hua ana—be fruitful
Hua kore—unfruitful, barren
Hua—call, name; huaina—called, named
Huanga—kindred, relations
Huanui—high road
Huarahi—way, road
Hue, *or* ue—a gourd, calabash, cucumber
Huehue—side by side
Hueho—the navel-string
Huere—saliva
Hui—gather, knit, unite
Hui huia—*id.*
Hui huinga—gathering
Hui huitia—together
Huhi—affliction, afflict
Huhu—moth, grub
Huhu—strip, lay bare
Huhuti, *i. g.*, huti
Huhuatanga—beauty
Huka, *i. g.*, uka—snow, frost, sugar
Hukarere—snow, frost, hoar
Hukerikeri—work, toss; used of the sea
Hu, *or* Huna—concealment, hide, concealed, privately
Huna hunanga—a concealment
Hunaonga—daughter-in-law
Hunga—people, an appendage
Hunga mate—patients
Hunga ora—healthy people

Hunga noho—guest
Hunga wai, *or* Hunga wai wahine—mother-in-law
Hunga rawa nui—rich people
Hunga rawa kore—poor people
Hunga tapu—a priest
Hunga onga wahine—daughter-in-law
Hupe—smell, secretion of the nose
Hura—revealed, opened
Huri—grind, incline, overthrow
Hurihia—overthrown, turn it round
Huri huri—revolve
Huringa—a turn round
Hurianga—*id.*
Huru (*see* Uru)—hair, light, beams, a mat so called
Huru huru—hair; huru huru hipi—sheep wool
Huru rua—choke
Huru tara—feather of a gannet
Huti—weed, root up, turn
Huti huti—*id.*
Hutia—weeded, plucked
Hutinga—a turn, a place cleared of weeds
Huwa—thigh
Huware—spittle

K.

Ka—a prefix used in forming the participle, the perfect and future tenses of verbs; also a mere prefix at the beginning of phrases, when it serves as an auxiliary verb—it is, *or* this is
Ka—a rising flame, animation, vigorous, burn
Kaahatia—it cannot be helped
Kaeo taiepa—rail for a fence
Kai—food, victuals, eatable, to eat, taste, live, men, people; also a kind of kumera
Kai aho—biting the fishing-line
Kaia—stump of a tree to hang tabooed things on
Kai kawe—messenger
Kai iriiri—people that baptize or sprinkle
Kai hauhake—labourers in the harvest
Kai wakaatu—witness
Kai tara—food for gannets
Kai tiaki—guardian
Kai toke—food for worms
Kai tohe—a man who tempts
Kai tuku—fisherman
Kai tangi—mourner, mourners' food
Kai mahi—labourer
Kai mahi o te kaipuke—sailor
Kai mata—raw food
Kai tuku—traitor
Kai rawa—a greasy mouth after a meal, the remains of victuals
Kai rui—a sower
Kai wakaako—teacher
Kai poka—witness
Kai waki—witness
Kai ora—wholesome victuals
Kai para—name of a place
Kai puke—a ship
Kai taka—name of a fine ornamental mat
Kai atua—name of a tree
Kai ahi ahi—supper
Kai po—night's meals
Kai ponuhia—spare
Kainga hoko—a market
Kainga—village, country, place, a home, a meal
Kaihu—name of a place
Kai hune!—an oath
Kai manu—bird's food
Kaiwaka—name of a place
Kai wakahau—a leader
Kai wakato te ture—teachers of the law
Kai we—food for caterpillars
Kai kaha—wholesome victuals
Kaokao—side

Kaore—no, not
Kauaka—do not
Kaua—not, do not, reject it
Kauae—beam of a house, the crossbeam or joist of a house
Kau ote kanohi—pupil of the eye
Kau—only, purely, without addition, naked
Kau—dried sweet potatoes
Kaua kaua (kawa)—a shrub of the pepper kind (*Piper excelsum*), bitter, strong, natural alum
Kauhoehoe—swim
Kau—swim; kau te awa—swimming in the river
Kau matua—forefathers, elders, ancestors
Kauri—a pine-tree (*Dammara Australis*); also its resin
Kauta—cooking-house, kitchen
Kautia—empty, for nothing
Kaukau—wash, to anoint; kaukauria—wash thou
Kau uri—a stick which, by friction upon another, produces fire
Kauweti—the stick on which fire is produced by friction
Kauwau—a shag, preaching
Kauwautia—preach
Kauwautanga—preaching
Kauwitiwiti—a grasshopper
Kaha—power, strength, strong, strongly
Kahaka—a cup, calabash
Kahawai—a favourite and common fish
Kaheru—spade, hoe
Kahi—a stamp with the foot, a treading upon, a pressing upon, or binding
Kahi katea—name of a tree (*Dacrydium excelsum*)
Kahi katoa—(*Leptospermum*)
Kahi—a comb made of the bones of a fish
Kahu—mat, garment, clothing
Kahu ara—a walking garment
Kahu wairo—name of a garment with dog's hairs
Kahu kiwi—name of a garment with the feathers of the apteryx
Kahu kura, kahu kupenga—names of garments
Kahu—name of the hawk
Kahore—no, refusal
Kahui—a herd
Kaka—burn; *see* Ka
Kaka—a parrot (*Nestor Australis*)
Kaka—fibres in vegetables, fernroot
Kakai—gluttonous; he tangata kakai—a glutton
Kakau—the handle of a knife, fork, axe, spade
Kakahi—name of a fish
Kakaho—reeds
Kakahu—a garment, a mat, wear; kakahuria—put on
Kakamo—winking of the eye
Kakanapa—a green
Kake—to go, to ascend
Kakenga—an ascent
Kaki—neck, back part of the neck
Kaki—full; kia kaki—fill it
Kamate—very ill
Kakano—seed of a tree, stone of a fruit
Kanae—the mullet
Kanapa—bright, green, shining
Kanapatanga—brightness
Kakariki—a green parroquet, a green lizard, green
Kakara—sweet odour, sweet-scenting
Kako—planting
Kakou—the constellation Orion
Kakawa—perspiration, perspire
Kakawariki, *i. g.*, kakariki—a small lizard
Kakuku—a doubled fist

Kamaka—a rock, stone, stony
Kanawa—an eye
Kanga—corn, maize
Kanga — an oath, swearing, blasphemous, a curse
Kane—a file, saw, filing, sawing; kanehia—saw, sawing the timber
Kane kane, *id.*
Kani kani—a dance, to dance, a game so called
Kanoe—chin
Kanohi—eye, face
Kanga kapura—a fire-hearth
Kanohi paua—name of a sweet potato
Kapana—a potato
Kape—transgress, pull
Kapia—resin, gum
Kapi—to furnish
Kapiti—Entry Island
Kapu—an adze, tail of a crayfish
Kapua—cloud, air
Kapu na ringa ringa—palms of the hands
Kapura—a burning fire, burning coal
Kara—name of a certain stone
Kara—to an elder person; e kara!—an affectionate address to an elder person
Kara ma—an affectionate term for father
Karahu—name of a shellfish
Karaka—a fruit-tree (*Corynocarpus lævigatus*), general name for fruit
Karakia—a prayer, praying
Karakiatanga—a time of prayer
Karama roa—a flaming torch
Karanga—call, shout, bell, calling; karangatia—called, call thou
Karangahape—name of a place
Karangatanga—call
Kara ngau ngau—name of a shellfish
Karangu—name of a tree
Karapa—squint, squinting
Karapepe—fermenting
Karapoi noa—open, lift
Karapoti—besiege, close in
Karapa—a square, parallelogram
Kararehe—a beast, animal
Kararehe wa tangata—a horse, or beast that carries a man
Kararehe wa wahia—a bullock, or beast with horns
Karatete—proud, angry
Karawa, *i. g.*, karawa kiko—a stripe on the flesh
Karawarawa—stripes
Karawa—a dissolution, dissolving
Karawaka—name of a shellfish
Kare—reflecting
Karenga—reflection
Kareao—a wild vine (*Smilax*)
Karere—messenger, a signal
Karetu—name of a plant
Karipi—cutting
Karu—the head of an animal, fish, beast, &c.
Karuru—operating in a close place
Kati—shut, sufficiently, enough, be quiet, let it alone
Katipa—walking upright
Katoa—all
Kata—laughter, laughing, jocular, merry
Katakatangia—scorch
Katipo—a black spider on the seashore, regarded as poisonous
Katoatia—all
Kawai—name of a fish
Kawaka—pine-tree (*Dacrydium plumosum*)
Kawaki—carry off; kawakina—carried off
Kawana—governor (Angl.)
Kawanatanga — government (Angl.)

Kaware—a shellfish
Kawe—a yoke
Kawea—to lead; he hunga kawe riri—a quarrelsome man
Kaweka—a ridge on the ascent of a hill
Kawenga—leading
Kawia—name of a place
Ke—different, foreign, differently, change; he mea ke—a different thing; he tangata ke—a different man, a foreigner
Keha—a turnip
Ke, or kei—stern of a canoe, the point or place where a distant or different object is stationed
Kei—with
Kei—not
Keihea—where? kei hea ionei—where?
Keihei—where?
Kei konei—here
Keka—the end of a bone
Keokeonga—pinnacle, summit, corner
Kekerehu—a beetle
Kekeno—a seal
Keke—the cramp, armpits
Keretu—clay
Keri—boisterous, being boisterous
Keri—digging; keria—dig thou
Keri Keri—name of a river
Keriu—the bottom, as for instance, of a boat
Kete—basket
Ketu—the act of displacing a corpse
Kewai—fresh-water crawfish
Ki—speak; na wai ki? who said it?
Ki—into, in, to, upon, of
Ki—conversation
Ki—fulness, full, filling
Kinga—fulness
Kianga—a covenant, conversation
Kiano—fulfil, fill
Kia—a prefix used in forming the imperative and subjunctive of verbs
Kia hari—be joyful
Kiore—a rat
Kihai—not
Kiki—straight, narrow, adhesion, adhering, conversing, cleave together
Kikiwa—a winking, pressing the eyelids close together
Kikino—bad
Kiko kiko, *also* kiko—flesh
Ki koina—there, pointing to the place
Ki konei—here, in this place
Kiraro—down, below
Kirunga—upon
Ki matau—to the right
Ki mua—before
Ki muri—behind
Kiwaho—out
Ki maui—to the left
Kinonga—badness
Kino—bad
Kinotia—hate, oppress
Kina—a sea-egg
Kiri—a pinch with the finger
Kiritia—point with my finger
Kiri—fever, skin
Kiri e hau—naked skin, skin exposed to the wind
Kiri piro—a stinking skin
Kiri kiri—gravel
Kiri paka—a flint
Kita, or kitea—see, discern, understand, perceive
Kitenga—a sight
Kiwi—name of a bird (*Apterix Australis*)
Kiwi kiwi, *id.*
Koau—a coward
Ko—a tool with which the natives plant their sweet potatoes; perforating

Ko—a young girl
Ko—a particle used very commonly before substantives, adjectives, pronouns, and verbs, and in the beginning of sentences
Koa—joy, content, satisfied, joyful
Koa koa, *id.*
Koara—rending, tearing
Koahea—how long
Koe—thou
Koe koe—a shrub
Koewetewete—murmured
Koi—a point, sharp, sharpening
Koi koi—point of a spear, a bayonet
Koia—yes, truly
Koihe—departed, dead
Koinga—the edge, a sharp edge, a station formed by a point
Koingo—mourn
Koiripi—a looseness
Koiuru—a putting together of heads, as into a basket
Koiwe—collecting caterpillars
Koiwi—a skeleton, a corpse
Koura—the crayfish
Koutou—you
Koututu—a small fishing-net
Koha—fog, mist
Kohi kohia—gather, collect
Kohu—a mist, fog
Kohua—a native oven, a pot
Kohuru—murder, murderer, murderous, murdering, slaying; e hunga kohuru—a murderer
Kohurutia—to lay wait and slay
Kokako—name of a bird
Koki—limping
Kokiri—dipping, darting, appearing, springing up, launching, a dart or short spear
Kokiri tia—cast or dart
Kokiritanga—a time of casting away or darting anything
Koko—a spoon, a working tool
Koko—lean
Kokonga—a corner
Kokopu—a small fresh-water fish
Kokorutanga—an harbour
Kokota—a cockle so called, a joiner's plane
Kokoti—cut off, reap, circumcise
Kokoto—name of a fish
Kokowai—red ochre for painting the skin
Koma—a tool so called
Komaru—sail of a canoe
Komata mata—the toe
Koma tora—an open fist
Komimi—name of a river
Komiri—cleaning
Komo komo—a blinking with the eye
Komotia—casting into, putting into
Komukumuku—rubbing
Konanunanu—mix; he mea konanunanu—a mixture
Konake—a slip with the foot
Kone—a slip with the buttocks
Kongangi—chewing
Konewatanga—twinkling
Konga konga—crumbs
Kopa—lame, shot, maimed
Kopa—lock of a gun
Kopanga—a place for a partition
Kopapa—a sort of canoe
Kopaki—husks
Koparu paru—miry
Kope—a pistol
Kopere—a bow
Kopi—shut
Kopiko—a curvature, a cripple, turning, bending
Kopiri—lameness of the feet
Kopipi—gathering of cockles, also a sort of cockles

Kopiro—falling into the water
Kopu—the belly, womb
Kopu—the morning star
Kopua—the bed or deepest part of a river, the double teeth
Kopuku—name of a garment
Kopu pungawa—reed, bulrush
Koputa puta—a shellfish
Kora kora—a spark of fire
Koramo—a shellfish
Korau—an esculent fern-tree (*Cyathea medullaris*)
Koraha—desert, wilderness, deserted
Korari—flax
Kore—no, not, broken, the rent
Korenga—renting
Korero kino—swearing
Korero—speaking
Korerotia—spoken
Korewatanga—twinkling
Korerotanga—a speech, time of speaking
Koro—address; E Koro—friend
Koroeke—an old man
Koroha—a bush
Koroke—a stranger, fellow (in contempt)
Koro koro—throat, toes
Koroi—berries of the Kahikatea pine
Koro iti—little finger
Koro matua—thumb, great toe, a teacher
Koropiha—a pool
Koropiko—bend down, bend, worship, kneel
Koro punga punga—pumice-stone
Koroputa—neck of a bottle
Koropupu—boil; Koropuputia—boil thou
Kororareka — sweet penguin, —name of a place
Korora—a penguin
Kororerohia—stir up
Kororia—glory
Kororiatanga—splendour, glory
Korotu—the lower border of a garment
Korua—two, to be engaged in something
Kota—a plane iron, a shell for scraping
Kotaha—a war instrument
Kotahi—one
Kotahitanga—unity
Koti—divide, cut
Koti koti—a cutting instrument, scissars, cutting
Kotinga—a piece, time of reaping, harvest, boundary, circumcision
Kotiro—a young girl
Koto koto—a rope so called, made use of in a canoe
Kotore—the straight gut
Kotore—pipe-clay
Kotuwanga—a sort of stone
Konai—the chin
Kowai *or* K'wai—who?
Kowao—a hole
Kowara rito—bud of a tree
Kowatu — stone, hail, rock, rocky
Kowera—yawning
Kowiuwiu—fan, broom, to fan
Kowete wete—disputing, whispering; He hunga Kowetewete—slanderer
Kowititanga o te marama—the new moon
Ku—a peg for a mat
Kua—prefix for forming the perfect tense of verbs
Kua po te ra—the sun is gone down
Kua pau—it is done!
Kuao—a young male beast, a pig, a colt
Kuangahuru—the tenth, tithe
Kuia—an old woman, an affectionate term for mother
Kuihi—speech
Kueti—straight
Kuhu—a game so called

Kuhua—hide
Kuku—anything that holds fast, as a vice, pincers, tongs, also name of a shellfish
Kuku—a pigeon, a term used for birds generally
Kukumi—protracted, extended, dilated
Kukupa—a pigeon
Kumara—sweet potato
Kumea — pulling, drawing, pushing, hauling (the seine)
Kumete—a vessel to hold victuals, water-trough
Kumi—ten fathoms
Kumu—the anus
Kumu kumu—name of a fish, beard
Kupako—a sound as of anything approaching
Kupanga—a corner for a ship to anchor in
Kupenga—a seine, fish-net
Kupu — agreement, promise, saying, answer, words
Kupu huna ana—speaking in a parable
Kura—red
Kura kura—very red
Kura tau—a year in which there is much battle, bloodshed
Kuri—a dog, a young dog
Kuru—the fist
Kurua—strike with the fist
Kurupai—a cross
Kuru tou—the long feathers in a bird's tail, the tail
Kuru tongia—thin soil
Kuruhi—an old woman
Kuta—a louse
Kutu—*id.*
Kutu kutu—an insect, a worm
Kuwaha—a gate
Kuware—a fool, an ignorant man, ignorant, to believe
Kuwaretanga—ignorance
Kuwaru—name of a shell-fish

M.

Ma—white, pure, clean, pale; kia ma koutou—be you clean
Ma, *i.g.*, mo—for
Ma — conjunctive particle for numerals, and
Ma—giving
Maenene—soft
Mai—name of a tree, '*Dacrydium*'
Mai—*i.g.*, matai
Maia—be joyful, forthcoming, apparent, exposing
Mai—here, hither; used as an affix to verbs; haere mai—come
Maiatanga—boldness, courage
Mairitawaka—name of a tree, '*Eugenia Mairi*'
Maieore—skinning, pulling off the skin
Mairi—name of a tree
Maitiko—toes
Maiki—to nurse, pressing to the breast
Maori—indigenous, native, natural; haere maori—walking, as a native has no other chance; wai maori — fresh water
Maoritanga—native custom, natural use
Mau—of thine, for thee
Mau—take, fetch, bear; mauria mai—bring hither
Maua—we two
Maua—ripe, cooked
Mauahara — hate, malice, to hate, hatred
Maui—left (hand)
Maui—a person of tradition
Mauiuitia—suffer, labour
Maumaunia—wasting
Maumau — taking, waste, to waste, name of a fish, in vain
Maumau uaua noa—labour in vain

Mauria mai—bring
Maunu—bait for a fish-hook, baiting, biting, or being caught
Maunga rongo—peace
Maunga — a mountain, ripe, wholesome
Mahana — warmth, warm, warming
Mahanga—net
Mahanga—twins
Mahara—consider; maharatia, considered, wise, careful, good
Maharatanga—knowledge, prudence, thought
Maha—many, much
Maheau—verandah
Maheoro — an entrenchment, ditch
Mahi—work, industrious, working; Mahia—to work
Mahi wawe—work quickly done
Mahinga—work, a job, work-time
Mahiri—naming a child
Mahitia—to work
Mahue—to loose, forsake, desert
Mahunga—head
Mahuri—plant
Maka—wild
Maka—casting off, throwing away, an eruption
Makamaka—cast
Makarii—repelling
Makariti—cold
Makawe—hair of the head
Maki—the last survivor of a tribe
Mako—name of a fish
Mako wakakai—an ear-drop made of the tooth of the fish called mako
Mako mako—name of a bird
Makona—fill, satisfy, satiety
Makona tanga—filling
Maku—me, I
Maku—wet
Makuku—wet, watered
Makuru—the premature falling of fruit
Makutu—witchcraft, bewitching, enchanting
Mama—light, not heavy
Mamae—pain, painful, sore, distressing, afflict, hurt
Mamai—mouth
Mamaha—exhalation, breath
Mamaru—rays of the sun
Maminga—a lie, a liar
Mana—for him
Mana — command, authority, power
Manako—worthy, acceptable, remembrance
Manakohanga — remembrance, savour, acceptable
Manakohia ana—to be acceptable
Manane—smooth
Manatunga—keepsake
Manawa — breath, courage, courageous, spirited
Manawa nui—good cheer
Manawa pa—an overflowing spirit, envious
Manawanuitanga—patience
Manawa tawi — the islands called the Three Kings
Manene—stranger
Maniia—a plain
Mano—a thousand, the multitude
Manuca—a shrub (*Leptospermum ericoides*)
Manu—a bird, a kite
Manuka—a shrub (*Leptospermum scoparium*)
Manukao—name of a place
Manuwiri—a stranger, a traveller
Manuhiri—*id.*
Manga—branch, twig, graining of a tree, name of a fish
Manga kahia—a mountain so called

Mangai—mouth
Mange mange—a fish-hook
Mangere—idle, idling, loitering
Mango—a shark
Mango pare—a shell-fish so called
Mangonui—name of a place
Mangu—black, blacking, black dye
Mangu mangu—*id.*, blackness
Mangungu—break
Mapuna—enclosed in a stone
Mara—a farm, field
Mara—friend! e mara—friend!
Marae—a yard, court
Maraenui—name of a place
Maraetahi—name of a place
Marama—moon, month, light
Marama—light, clear, pleasant
Maramatanga—light
Marangai—east, east wind
Marangai hau raro—north-east; Tonga marangai—south-east
Marara ke—go astray
Mare—cough, coughing
Marere—falling down, dead
Mari—it is good
Marie—peaceful, simple, quiet, still, serene
Mariu—spots upon the skin
Marino—smooth, calm; for instance, the sea
Maringi—running out, dropping
Maringi—menstrua
Maripi—knife, sword
Maro—a mat so called, extend, a fathom
Marohirohi—prosper
Maroi—fern-root
Maroke—dry, to dry
Maru—extinguish, kill, break, bruise, tear, shadow, shade
Maru maru—a shade
Marunga—death, a murder, killing
Mata—face, appearance
Mata—raw, uncooked
Matai, *i. g.*, mai
Mata—musket-ball
Mataara—watch
Mataaratanga—watch; o te po—night-watch
Matao—cold
Matakiri—eyelids
Matakitaki—look at, observe, notice
Mataku, fear, fright, fearful, *to* fear
Matauranga—wisdom, knowledge
Matau—to know, to understand, to teach, skilful, wise
Matau—right hand
Matau—fishhook
Matapo—blind
Mata mata, *also* Mataue—name of a place
Matamua—firstling, first-born, first
Matanawe—scar, mark
Matangerengere—hard
Matangi—the air, the extension of the intestines after death
Matapihi—window
Matapiko—hiding the face by hanging down the head
Matara—refuge
Matarangi—horizon
Matarehe—sort of fresh-water eel
Matariki—the Pleiades
Matatoua—looking earnestly at another
Mate mate—die
Mate—sick, desirous, needful, dead, dying
Mate wai—thirsty
Mate kai—hungry
Mate ika—illness from eating fish
Mate toru—thick
Matemoe, *also* Materawa—dead
Matia—an arrow, a spear, dart
Mate awa—severe illness, death

Matenga—head, time of death
Mate huna—fretting, concealed affliction
Matinga rawa—death
Mati hau—nails of fingers
Matikara—finger
Matiki—a fish-hook
Matikuku—nails, tocs
Mutikuku wae wae—toe-nails
Mato mato—green
Matoke—cold
Matou—we
Matu—flesh
Matua—a parent
Matua tane—father; matua wahine—mother
One matua—primitive soil
Matua keke—uncle
Matuaranga o te po—the watch of the night
Mawa—soft, done, cooked
Mawera—open
Mawete—untie the garment
Mawiti—coming forth
Mawi, *i. g.*, Maui—a mythological personage
Mawiti witi—locusts
Me—and, or, a particle used in comparing, like
Mea—a thing, gift, cause
Mea—speaking, saying
Meatia—give, done, become
Meatu—speak
Meanga—word, command
Meinga—a word, a deed
Meinga mai—tell, speak
Meireira—then
Meuimeui—gather
Meka meka—chain, necklace, bands, halter
Meke—a dwarf
Mere—a war-club
Merimeri—the evening star
Merekara—great words, eloquence
Memenge—withered, decayed
Memeha—vanish, cut off
Meme—muttering, enchanting
Mia—a particle, affixed to verbs in the imperative mood and passive form
Miharo—wonder, to be astonished
Mihi—sigh, sighing
Mihinga—sighing, moaning
Mimi—urine, urinous, make water
Mine—assemble
Minamina—desire
Mimiki—absorbing, drying up
Mira—a tomb, place of repose
Mire—minced meat
Miri—rubbing
Miro—name of a pine-tree (*Podocarpus ferruginea*)
Miro—thread, spinning thread
Miro miro, *id.*
Miru—a bubble, a rill of water
Miti—licking
Miti miti—licking
Mo—for
Moa—fossil bones of a struthious bird of that name
Moana—the sea, ocean
Moaniani—flat
Moe—sleep; to sleep, dream
Moemoea—dream
Moehewa—vision, dream
Moe koroha—asleep in the bush
Moenga—bedtime, bed, couch
Moenaku—dream
Moepuku—fornication
Moe tahae—adultery, commit adultery
Moe tuturu—placing the heads of enemies upon the pins used in making mats
Mou—for thee
Mou—take
Moi moi—dog
Mohio—to know, understand
Mohiotanga—understanding
Moiri he hau—a corpse exposed to the wind
Moka—worm, maggot
Moka—a shroud

Mokai—a labouring man
Mokai kai—preserved human heads
Moke—desolate
Moke moke—alone, desolate
Moki—name of a fish
Moku—for me
Moko—the tattooing or marking of the face
Mokonei—therefore
Mokomokai — the preserved human heads
Mokomoko—a small lizard
Moko puna—a grandchild, nephew, niece
Moko taniwa—an ear-ornament
Momi momi—kissing, saluting
Momo—seed, offspring
Momoe—sleeper, sleep
Momona—fat, sweet, delicious
Momoto—a box with the fist
Mona—servant
Mona—for him
More—light
Morenga — club for beating fern-root
Morere—a swing for children
Morunga—head on the top of a pole
Moriore—exclamation used in sneezing
Moti—last survivor of a family
Moto—a blow with the fist
Motoi—a person neglected at meals
Motu—an island, alone, standing apart
Motuke—apart, separated
Motuhia ketia—separated
Motumotu—divide
Mowiti—a ring
Mu—a particle used with other words denoting the extremity
Mua—before; i mua, aforetime, formerly
Mua—the eldest (son)
Muhanga—working at the extremity of anything
Muka—flax prepared
Mumura—sparks of fire
Mungea—itch
Muna—the ringworm, a circular scar
Muna muna—*id.*
Muri—henceforth, in future, behind; a muri, after
Muri kokai—the back of the head
Muringi—scattering
Muri wenua—landsend, name of the most northern parts of the island
Muri motu — Endisland, an island off the North Cape
Muru—wiping, rubbing, polishing
Muru — forgive, spoil, rob, bruise; taonga muru, prey
Murua—*id.*
Murunga—cleared land
Mutu—the end, ending, finishing
Mutunga—the end
Mutumutu—end, final; ekore a mutumutu—continual, without end
Mutunga kore—without end, everlasting, eternal
Mura—light, flame
Muramura—*id.*
Mure—name of a fish
Muwaru—a grub, worm

N.

Na—now, behold; used in beginning a phrase, an argument
Na—of the
Nau—come; nau mai—come hither
Nahe nahe—separating
Naho—a species of potato
Nake—only
Nakoa?—why not?
Naku—of me, of mine
Namu—a muskito

Nana — behold, because, for, listen
Nana—of him
Nanu—agony, groans, quarrel
Nanakia—terrible
Napo—last night
Nara—healthful
Nawake—three days ago
Nawake nui—four days ago
Nawi—a rush, the scar of a wound
Ne—a particle to signify a removal or change of place
Nei—hither
Nehu—dust
Neke — remove; neke mai — come nearer; kia nekehia koe—remove thou; neke atu —go away
Nekehia ketia—depart
Neko—a garment
Nene—slipping easily
Nia—a particle affixed to the root of verbs for forming the imperative
Nihau—the gunnels of a canoe
Niho—tooth; niho tunga — a rotten tooth
Nikau—the cabbage palm (*Areca sapida*)
No—of, denoting possession
No—for
Noa—free, disengaged, common
Noatia—without cause
Nou—of thee or thine
Nohea koia?—where was it?
Nohea—whence from
Nohinohinga—smallness
Nohi nohi—little, small, light, easy
Nohoia—inherit
Noho—sit down, fix, not moving, stop, fast
Noho puku—fasting stomach
Nohopukutanga—fasting
Noho iho—sit down
Nohoanga—presence, seat, habitation
Nohowanga—*id.*
Nohu—sinking with pain
Noke—walking to a distance, change the situation
Nokona—then
Noku—of mine
No mua—in old times
Nona—of his
No naianei—the present time
Nonohi—little, small; nonohi rawa—the smallest
Nope—a gnawing pain
Nui—great, large
Nuinga — abundance, fulness, size
Nuinui—very great
Nuitia—openly
Nuku—squeezing, pressing
Nuku mai—come close to me
Nukua mai—*id.*
Numi numi—afraid, confounded

Ng.

Ng is pronounced like a *g* with a nasal sound
Nga—article for the plural number
Ngau—bite, gnaw
Ngaua—pains
Ngaue—tremble, quake
Ngaueue—*id.*
Ngaueuetia—shake it
Ngaueue wenua—earthquake
Ngahau—break forth, issue
Ngohoro—fall
Ngakau—heart
Ngakihi—a button, a shell-fish
Ngaki—tilling the ground; to kai ngaki wenua—farmers
Ngakinga—a farm
Ngako—fat
Ngamu, *i. g.*, namu
Ngamu ngamu—*id.*
Nga motu — the Sugarloaf Islands
Nganga—dregs, residue, a tumult

Nganga—a human skull
Nganga rangi—a kind of potato
Ngangatanga—a concourse
Ngangare—contend, strife
Ngangaretanga—dispute
Ngarahu—the black soot of kauri resin, used in tattooing
Ngarara—a creeping thing, a lizard
Ngaro—a fly
Ngaro—hide, secret, loose, invisible
Ngaronga—secret, mystery, absence, absent
Ngarautaua—name of a shellfish
Ngaru—the wave, surf, covered with waves, an uneven surface, uneven, rough
Nga rue—roots of fern
Ngaruru—an aching pain, aching
Ngata—name of an insect
Ngatahi—together; hui ngatahi—to meet
Ngatahitia—together
Ngatatatanga—a gulf, a wrinkle
Nga taro—roots of taro
Nga uia—tail feathers of the bird called uia, used as an ornament
Ngawari—soft, light, easy
Ngenge—weary, to be weary, tired
Ngengeti—an insect
Ngere—lazy
Ngeri—name of a garment
Ngeri komeke—*id.*
Ngeru—a cat
Ngiru ngiru—name of a bird
Ngokingoki—to creep
Ngoi—an old woman, general name for fish
Ngoikore—weak, faint
Ngoikoretanga—weakness, infirmity
Ngoiro—name of a fish
Ngohe—loosen
Ngongi—pure water
Ngongoro—snoring noise, snoring
Ngoto—deep, pierce
Ngu—squids, the tattoo upon the nose
Ngungu—walking in a sitting posture, stooping low
Ngutu—lips, brim of a vessel; te hunga ngutu kau—people talking with their lips only, deceitful, hypocritical people
Ngutu riwa—hare-lips

P.

Pa—a fortified village, affectionate term for father
Paiauku—gaudiness, finery
Pai—good, kind, well; e pai ano—please, good
Paihau—beard
Paihia—name of a place
Painga—goodness, benevolence, beauty
Paipai—finery, good, fine, beautiful, well-made
Pairau—proper name
Pai roa, (*i. e.* hau)—a south wind, middle island
Pairoke—name of a place
Paitia—good; e koreroretia paitia—of good report
Paopaongia—making slight of anything
Paopao—make slight, easy of anything
Paoa or Paowa—gall, smoke
Paheke—stinginess
Pau—consumption, expenditure
Pau—consume
Pauka—a garment so called
Pahu—a canoe-shaped piece of wood which was beaten like a drum; a trumpet, a drum

Pahia—bruise
Pahi—a ship
Pahunu—terror
Pahuretia—to hold, to pull, to keep fast
Pakaka—pale
Pakaukau—a kite
Paka—a garment, anything dried in the sun
Paka kina kina—smite
Pakau—wing of a bird, a kite
Pakaru—breaking, bursting
Pakarutanga—breaking out, issuing
Pakarunga—bursting
Pakarukarunga—ruins
Pakanae—name of a place
Pakati—waistcoat (Angl.)
Pake pake no te ra—the ornament placed at the edge of the sail of a canoe
Pakea—a stranger, foreigner
Pakepakewai—a garment
Pakeke—hard, difficult, proper name, hardly, bad, cruel
Pakeko—a barren woman
Paki—calm, quiet, as the weather
Pakipaki—very quiet
Pakia—covering for a man's back, boxing with the open hand
Pakiaka—root of a tree, any root
Pakihi—a garment for a man, breeches
Pakirikiri—a fish so called
Pakirikiri—the lower incisors of a man
Pakihi kura—red land, where fern-root has been collected
Pakira—a bald head
Pakitara—the corner, a wall
Pakoa te tai—low water
Pakoi koi—a fish so called
Pakoko—barren, fruitless
Pakurakura—a fish so called
Pana—a fillip, filliping
Pane—tie up, catch
Pani—an orphan
Pani—besmearing, painting
Panikau—name of a place
Panga—a casting, or removing from one place to another
Pangia—taste
Pangiatia—taste it
Pangore—name of a fresh-water eel
Panguru—a mountain so called
Papa—a thin board, a plank, a plain, a flat, a table, the buttocks
Papa—exploding, bursting
Papaka—a crab
Papaki—smite; i nga ringa-ringa—clap the hands, palm of the hands
Papaki—new
Papaku—low, little
Papare—cry
Paparinga—cheek
Papani—a fish so called
Papapa—a cup for victuals
Papanga—half of anything
Papa pere—a quiver
Papata—a cockroach
Papatu—strike
Papataura—a sponge
Papaware—the floor of a house
Para—a fish so called
Paraharaha—an iron hoop
Parahoka—semen
Paraheka wahi awa—a blue paint
Parahi—a game so called
Paraparau—command
Pararohi—juice of fern-root
Pararau—wings
Paratahi—the upper side boards at the head of a canoe
Parawa—a sperm whale; also its jaw bone; the two upper incisors of a man
Parawea—noon
Parangi—a company of persons sitting in a circle

Parare—cry
Parepare—the fringe of a garment
Pare—a ribbon for the head, the topknot of a bird
Parea—turning, turning round
Pare—the resin of the kauri pine
Paremo—sinking
Parera—a duck
Parewarewa—a fish so called
Parewakataka—the knot of a ribbon, worn at the side of the head
Pari—a steep rock, a precipitous shore
Pari—rise, flow; for instance, the tide
Parirau, wing of a bird
Paro—the hollow part of the hand
Paro—a small basket, used as a plate
Paroa—name of a place
Parore—a fish so called
Paru—mud, dirt, dirty
Pata—a garment
Patari kaihu—one of the Magellan clouds
Patahi—a garment for the waist of females
Patanga—a cause
Patata—surrounding
Pate—the wood which is used by the natives to produce fire by friction
Patete—a garment so called
Pati—a lie
Pati pati—to tell lies
Patiki—a fish so called, also a game
Patinga o te tai—flowing of the tide
Patiti—a tomahawk, a small axe
Patota—name of a place
Patuka—a storehouse
Patu—a wall
Patu—a war-club, beating, killing; patua—smitten
Patukia—knock, a knock
Patunga—a slaughter; patunga tapu—slaughter for sacrifice
Patuone—slaughter upon the sand, name of a person
Patu patu—a war-club
Pawara—wild
Pawa—a shell-fish (*Haliotis*)
Pawera—fear, a fever
Pawi—a club for beating fern-root
Pawi—beating
Pe—perhaps
Pea—perhaps, I believe so; Pea phoki—perhaps it is so
Pea—the lobe of the ear
Pe—push, thrust, drive, throw
Pehia—push on
Pehea—how? what?
Pehi—a ship, a tossing ball
Pehoki—a dog-fish
Peka peka—a bat, a game so called
Peke—remove
Pena—like that
Penei—like this, thus, in that manner
Pepe—a butterfly, trembling
Pera—like that, the same
Pere—remove, removal
Pere—shaft, bow, arrow
Pere kura—a war station
Pero—a dog
Pero pero—ditto
Pi—close, near
Piu—cast; for instance, a fish-hook
Piu—grass so called
Piha piha rau—a sort of fresh-water eel
Pihe—the funeral ode, singing the pihe—the womb
Pihi—spring up, grow
Pihoi hoi—name of a little bird
Pikau—a load, burden, a garment

Pikaua—carry a load upon the back
Piki—adhering, sticking very close, adhesion, adhesive, clinging, climbing, ascend
Piki-arero—the ligament of the tongue, a climbing plant
Pikinga—adhesion, climbing
Piki rangi—a climbing to heaven
Piki kiki—troublesome
Piko—a curve, a bend, to bend, crooked, a humpbacked person
Piko piko—ditto
Pikonga—a curve, or bending of a line, road
Pine—scowling
Pipi—cry of a bird, cry of a child
Pipi—cockle
Pipi—tremble
Pipipi—a turkey
Pirangi—desire, smile, lust
Pirau—stench, stinking, spoilt, rotten
Pirautia—rotting
Piri—cleaving, sticking, closeness, crowding
Piri kau—a sheep from the closeness of its wool
Piringa—closeness
Pirinoa—name of a place
Piro—stench
Pirounga—corruption, stench
Pirongia—name of a mountain
Piwai—refuse of sweet potatoes
Pingau—a garment
Pingore—tough
Pitao—the carved figure at the head of a canoe, a canoe so called, the tattooed face of a woman
Pitao waka—a carved canoe
Pito—the end, the navel
Pitone—end of the beach, name of a place
Pitorehu—the navel-string
Po—night, darkness, season, journey
Po mate kai—season of famine
Poaka—pig, swine
Poeoi—a tuft of feathers worn as an ornament in the ear
Poi—a ball for play, to play ball
Poi poi, a ball, light
Pou—a post, pillar
Pouroto—the inside post of a house
Pouaka—a box
Poupou—stakes
Pou pou—boils on the skin
Pounamu—green jade
Pouri—dark, dull, sorry, sorrowful, darkness
Pouritanga—darkness
Poutou—cut off, chop
Poutoutoki—cut up
Poutoa noa—beheaded
Pouturi—deafness
Pohewahewa—doubt
Pohewa—*id.*
Pohehe—hinder, prevent, confuse
Pohe—dead
Poheua—doubt
Pohutukaua — a timber-tree (*Metrosideros tomentosa*)
Poka—besmeared
Pokajkaha—doubt
Pokaia—disembowel
Poka—alter, cover
Poka—pit, hole, excremental dust
Pokapu—name of a place
Poka noa—idle
Poke—unclean
Pokai—fold, roll up
Pokerioa—wilful
Pokarakara—globular
Pokatupapaku—grave
Poke poke—to make
Poki—covered
Pokihiwi—shoulder

Pokoura—name of a place
Pokanga—cleft of a rock, a hole
Pomare—night-cough, a name
Ponapona—joints
Ponaru—widow
Ponarutanga—widowhood
Pona—a knot, making a knot
Ponaanga—a knot
Pona pona—wrist, ankle joint, knotty
Pona kaua kaua—a game so called
Pono—truth, true, truly, faithful, to speak the truth
Pononga—servant, assistant
Ponongatanga—servitude, assistance
Ponga—a pithy wood so called
Pongere—smoking
Ponga ponga—nostrils
Popo—cut into pieces
Popoa—sacred victuals
Popoto—very short
Porae—a fish so called
Porae nui—name of a place
Porearea—bother, confound
Porohuritia—to turn upside down
Porahurahura—trouble
Pororarui—confounded, doubted
Poranga—a purple sweet potato
Porangi—hasty, to be in a hurry
Poropora—tobacco
Poraporo—berry, fruit
Porori—hip-bone
Poroporo aki—taking leave
Porotaka—annular
Porotaitaka—closed all around, annular
Porotutu kitanga—borders, limits
Potatutatu—with haste
Potai—a hat, cap, pot-lid
Potaitupui—name of a place
Potiki—the youngest child, brother or sister
Poti poti—an insect so called
Poto—short
Poto poto—short
Pu—a cylinder, musket, flute, a pregnant woman; fire a musket
Pu—blow
Pua—a sowthistle
Pua iti—the small sowthistle
Pua o te rakau—flower of a tree
Puao—daybreak
Puaotanga—dawning of the day
Puare—open
Puaki—make known
Puehu—dust, uproar
Puehuehu—mealy; used of the fernroot
Puehoki—blunt
Pui—the ornamented sternpost of a canoe
Pui korokoro—name of a fish
Pui—a hot spring
Puhehe—erring
Puhi—to shoot
Puhi—name of a freshwater eel
Puka—spade, cabbage
Pukaha—a garment so called
Pukanana—staring
Pukapu—a place so called
Pukapuka—book, paper, a tree so called, the lungs
Puke—hill
Puke puke—hill, low hill
Puke hau papa—Snowy Mountain, Mount Egmont
Pukeko—a bird (*Porphyrio*)
Pukepoto—a mineral serving as a blue paint
Puketaua—name of a hill
Pukorotuna—a wickerwork basket for catching eels
Puku—stomach, bulk of a ship; noho puku—a fasting stomach; moe puku, fornication
Puku—secret, concealed, secretly
Pukutia—do a thing secretly
Pukuwaewae—the ankle

Pumau—close, confined for want of air, confident; pumau ana taku wakaro—I am confident
Pune—close, tight; ware pune, sleeping house
Puna—spring, root
Puna wai—a spring, a well; puna awa—the source of a river
Pupu—a periwinkle, abundance
Pupuhi—blowing
Pupuru—a cartridge, hold
Pupuri—close, near, receive, hold
Puputu—close
Pura pura—seeds, fruits
Pura—film, mote
Puranga—heap, to heap
Puranga paru—dunghill
Puri—seize, help
Puripu—canon
Purehurehu—moth
Puremu—lascivious, adulterous, adulterer, whoring
Purepure—spotted
Purewa—a muscle
Puritia—to hold, keep back
Puroku—a goat
Pururohu—a current in the sea
Puna rua—a pulling match
Puru—a cork or stopper
Puru—holding fast
Purui—a flea
Puta ake—come up, make its appearance
Puta—pass through, leave, descend, appear, show; puta mai-koutou — show yourselves
Puta—an opprobrious term for a woman
Putake—root
Putahi—any persons or things derived from the same source or family
Putanga—egress—descend, appearance
Putangitangi—Paradise duck
Putanga matamua—the first-born
Pute—bag
Putoto—a bird
Puwa—thistle
Puwenua—the poles on each side of the sail
Puwerewere—a spider
Punga—an anchor, an odd one
Pungaribu—ashes
Punga wera wera—brimstone
Punga wera—pumice-stone
Punga he hawato — pumice-stone
Pungorungoru—a sponge

R.

Ra—a particle used in the present tense of verbs, which follows the verb, and is generally used if we want to express anything with force; for instance, haere mai ra—come here!
Ra—sun, day, time
Ra—health, strength
Ra—sail of a ship or a canoe
Ra—rise up
Ra—i tenei ra, i tenei ra—continually
Ra ia—that person, yet
Rae—point (of a coast), forehead
Raena—prominent, in sight, within view
Rai rai—thin
Rao rao—a plain
Rau—young tops of a tree, leaves, a grass so called
Rau—hundred
Raua—they (they two only)
Rauhanga—wiles, temptation
Raukaua—name of a tribe
Raumati—summer
Rauparaha—name of a chie
Raupaua—a net for small fish
Raupo—bulrushes (*typha*)

Raurau—a plain, a village situated on a plain
Raha—show
Rahi—length, great, long, tall, enlarge, forehead
Rahu rahu—fern
Rahui—prohibition, prohibit
Raka—firmament; he wetu raka—the starry firmament
Rakapika—shrub (*Metrosideros florida*)
Rakau—tree, general name for wood
Rakautia—becoming a tree
Rakau mo te ihu—a bowsprit
Raku—a scratch
Raku raku—a small hoe, or anything to scrape with, scrape, scratch
Rama—candle, light
Rama rama—name of a tree (*Myrtus bullata*)
Ranei—an adverb added to interrogative particles; for instance, Kowai ranei? who?
Raneatanga—riches
Ranu—mixture; ranu—gravy
Ranga—make, fabricate
Rangai—a crowd, a shoal
Rangaunu—name of a place
Rangatira—a gentleman
Rangatiratanga—chieftainship
Rangi—heavens, sky, light
Rangi—to be accustomed to
Rangiatea—clear atmosphere
Rangimarie—meek, still
Rangiuru—the upper regions of the atmosphere, heavens
Rangitetahi—a name
Rangitoto—red sky, name of a place
Rangitunoa—a day without employment
Rangona—spoken, heard, made known
Rapa—the upright board at the stern of a canoe, name of a place
Rapa rapa—sole of the foot, foot, shoe
Rape—a sort of gourd
Rapu—search
Rapua—to search
Rara—rib
Raputia—seeking
Rarau—a plant so called
Ra raku—time of scratching
Raramata—name of a place
Rarata—flock, tame
Raratuna—a game so called
Rare—a sort of grass
Raro—below, under
Raru raru—troubled, uneasy
Rata—name of a timber tree (*Metrosideros robusta*)
Ratou—they (all together)
Rawa—used to form the superlative degree of adj.
Rawa—a remainder
Rawa—to the utmost extent, to the last
Rawatia—very high
Rawanga—a remainder
Raweke—use, treat badly
Rawengi—to like
Rawiri—a shrub (*Leptospermum ericoides*)
Rea rea—depart
Rei—pit of the stomach
Reinga—the other world, its entrance at Cape Maria van Diemen; hell (of the missionaries)
Reira—there, therefore, thence
Reo—voice, speech, dialect
Reo reo—a shell-fish so called
Reua—oppressive heat
Rehu—chip or beat off, for instance, a flint
Rehu—a flute, pipe
Rehu rehu—depart, descend, set
Reka—joking, sweet, agreeable to mind or taste; agree, sweet
Rekatanga—joy
Rekereke—the heel
Reko—a bird so called

Repo—a swamp
Reringa—flight
Rere—fly
Remo—fringe of a garment, hem, borders
Rere—behold! look!
Rewa—eyelid
Renga—secretion of the eye
Rewa rewa—a tree (*Knightia excelsa*)
Rengarenga—a liliaceous plant
Rereahi ahi—evening star
Rere—break forth
Rete—a snare, to snare
Riu—the internal part of a person, canoe
Rihi—dish, plate
Rika—thin, small
Rike rike—heel
Rima—five
Rimu—herbs, seaweed
Rimu—a pine tree (*Dacrydium cupressinum*)
Rino—iron, a bolt
Ringatahi—handful
Ringa ringa—the hand
Ringihia—to empty
Ringi—fill, pour; pass. ringitia
Rire—depth
Riri—anger, angry; ririri—angry
Riringa—resentment, wrath, ire
Ripeka—cross
Ripekatia—crucify
Ripiro—name of a place
Riri—native baptism
Riro—go out, away
Riro ke—depart
Riro riro—name of a bird
Rite—fulfil
Rite—alike; rite tonu—exactly alike, according
Ritenga—creed, custom, manner; Ki te ritenga—according
Rito—bud of a tree
Riwai—potato
Ro—matter
Roa—long
Roatanga—durance
Roanga—lengthening, length
Roakatanga—riches
Roimata—tears
Rohe—borders
Rohi—fern-root
Roke—hard dung
Rokohi — find; rokohina — found
Roke roke—a kind of potato
Roma—the wake of a ship, a wave
Romi—squeeze
Roromi—infanticide
Rona—the lady in the moon
Rope—throw away
Rore kiore—a game so called
Rori—scrape, gather
Rorihi—turn over
Roro—the brain
Roroa—very long
Roroi—a sort of pudding
Roto—within
Rotu—a lake
Rotu rua—name of a lake
Rotu mahana—*id.*
Rotu makariri—*id.*
Rongi—swallow
Rongo—hear, feel, tidings, obey
Rongo—an informer
Rongo—peace
Rongongo—hear
Rongotia—hearken
Rongoa—medical, medicine; he tangata ronga—a medical man
Rongoatia—to heal
Ru—a shrug, to shrug
Rua—two
Rua—a hole for potatoes, a grave
Ruatera—an Iguana, a pit, *i. g.*, tuatera
Rua rua—a few
Ruake—sickness, vomiting
Ruanga—place for two
Ruatahi—twice one
Ruemata—tear
Ruinga—outpouring

Rui rui—scatter, shake
Rui—sow, shake off
Rurea—beset, in order to plunder
Ruruhi—an old woman
Ruri ruri—toss about, pitch
Ruru ruru—an owl
Ruru—close, hidden
Rutu—strike, beat
Ruha—weary, tired
Ruku ruku—a basket loosely tied up
Ruku—dive, diving
Rumakina—bend
Runga—above, upon
Runanga—assembly, council
Rupe—blow the nose
Ruperupea—shake off

T.

Ta—an instrument to mark the skin with, a file, mark, knit a fishing-net
Ta—gen. poss.; for instance, the fruit of the tree—ta te rakau hua
Taea—prosper
Taemai—name of a place
Tae mai—approach, come
Taenga atu—appearance
Taere—a snare for catching sea-fowls
Tai—sea; wai tai, sea-water, a woman bearing children, an affectionate term for mother
Taia—engrave, impress
Taiapohia—carry
Taieke—spring-tide
Taiepa—enclosure, wall, fence
Taiepatia—hedged, enclosed
Taioa—by and by
Taihou—stranger
Taimaha—heavy, load heavy
Taimahatia—heavenly, laden
Taipa—name of a river
Taipari—a flowing tide, flood
Taipouri—the dark part or hold of a ship
Taitima—an ebbing tide, ebb
Tairiki riki—neap tide
Tairaki—a gentle current of the sea
Tai tai—salt
Taitamariki—young man; wahmi taitamariki—the first wife
Tairua—the sea-sands
Taiwaka pakoa—a very low tide
Taiwaru—a fresh-water trout
Tao—a long spear, stick, stave
Taokete—a brother or sister in law, a relation
Taonga — treasure, property, goods, rich; tangata taonga, rich people
Taora po eoi — spear dressed with parrots' feathers
Tau—one revolution of the earth round the sun, a year; a game, revolving, meeting
Tau iho—lay down upon
Tau—number; pass. tauia
Tau—thy
Tau—stranger
Taua—war, meeting, battle, excursion; nga rongo taua—warriors; he tangata taua—a warrior
Taua—we
Taua—that
Taua iti—a skirmish
Taua tapu—a war with certain ceremonies
Taua toto—a war excursion for the exercise of the *lex talionis*
Taua rekareka—a slave
Tauataua—name of a fish
Tauhiuhia—sprinkle
Tauhou—stranger
Tauinu—name of a shrub
Tauiwi—a strange tribe, tribes
Tauhoe—a stranger
Taumanu—the beams of a canoe
Taumarumaru — shadow, to shadow
Taumarumarutanga—shadow
Taumaro—a sweetheart

Taumatia—espoused
Tauna *or* tahuna—a sandbank, shallow water, roast by the fire
Taunutanga—reviling, slander
Taunutia—to mock
Taupiri—name of a place
Taupoki—cover
Taupuhipuhi—stand up, confide
Taura—cord, rope
Tau rau—a century
Tauranga—a landing place, a wharf, name of a place and person
Tauri—a turn, turn over
Taurite—ready
Tautari—a tomb surrounded with wickerwork, name of a mountain
Tautiti—guide
Tautoru—three stars in the belt of Orion
Tauwaru—sort of fishing-net
Taha taha—the sides of anything
Taha—*id.*
Taha—calabash
Taha taha ara—the wayside
Taha taha wai—the waterside
Taha wai—*id.*
Tahae—steal, pilfer, covet, a thief
Tahaetia—stolen
Tahaetanga—theft, pilfer
Tahaku—the sides and ends united as a parallelogram
Tahi—one, together, or as one; for instance, E wakaro tahi—be of the same mind
Tahihuru—a dog's-skin
Tahi tatou—we all together
Tohoho—sob, pant
Tahuri mai—turn to me
Tahuri—turn, convert
Tahu—husband
Tahu—kindle
Tahuhu—the joist of a floor
Tahuna, part. pass. of tahu—lighted, burned
Tahunga—sandbanks, flats
Taka—fall, change; for instance, the wind; to fall, change
Takanga—fall
Takaro—play, playful
Takaia—to wrap up
Taka kau—lonely
Takapau—a sleeping-mat, a mat
Takapu—the calf of the leg
Takawaru—name of a fish
Takawera—name of a star
Take—bottom
Takeke—name of a fish
Takere—the bottom or keel of a ship
Takiwa—the firmament
Takiwa—a bay having no river
Takitahi—by single numbers, each of them individually
Taki rua—by pairs
Takimahatia—abundantly
Takoto kau—empty
Takoto—lie down, place to lay anything
Takototanga—place, treasure, a tomb
Taku—my
Tako taniwa—a shark's tooth, worn as ornament in the ear
Tama—child, son, embryo
Tama iti—son, child (male)
Tamahine—daughter
Tamahine tanga—youth
Tamara—a full-grown man or woman
Tamariki—son, children
Tamariki tanga—youth
Tami tami—craw or stomach of a bird or person
Tamuri—the snapper fish
Tana—his
Tane—husband, male
Tanekaha—a pine-tree (*Phyllocladus trichomanoides*)
Tanihi—blind of one eye
Taniwa—name of a sea-monster

Tanu—bury
Tanumia—bury
Tanga—syllable joined to verbs in converting them into abstract substantives
Tangata—men
Tangata ke—foreigner, stranger
Tangata muru—a robber
Tangi—cry, lamentation, grief, noise of man and animals and inanimate objects, report of a gun, cry
Tangiaue—howl, cry violently
Tangihanga—crying, weeping
Tango—take, unite; tangohia mai—receive
Tango katoa—altogether
Tangohanga—receiving, handling
Tangotango—handle
Tapa—thin cloth, made of the bark or leaves of trees
Tapapa—a species of potatoes
Tapeka—name of a place
Tapiri—help; tapiritia, helped
Tapoko—enter
Tapokopoko—a bog
Tapu—sacred, inviolable, forbidden
Taputia—made holy, made sacred
Taputanga—the act of making holy or sacred
Tara tara—palings, a rock with uneven stones, rough, a beard; kakahu tara tara—a coarse mat
Tara—a gannet, a war instrument
Taraiti—a tree
Tarakihi—locusts, name of a fish
Tarakina kina—name of a mat
Tarapo—a species of potatoes
Tarawa—name of a place, a joist or spar which extends from post to post
Taraware—storehouse for kumeras
Tarawera—shell-fish, name of a lake
Tarawahi—the other side of the water
Tare—groan
Tarenga—groaning
Tareureu—a game so called
Tarie—wait
Taringa—ear
Taringa pihi—a horn
Taro taro—a vegetable food, bread
Taro—*id.*
Tarona—suicide by hanging, hanged
Taru taru—grass, weeds
Tata—near, draw nigh
Tatau—door, gate, dispute
Tatau—account, count
Tatahi—apart
Tatahi—kill by bruising
Tatahi—sea-beach
Tataramoa—thorns, blackberry
Tatari—delay, wait
Tatari mai—wait
Tatata—mat so called
Tatera—a trumpet
Tatoka—a spear
Tatou—we all
Tawae wae—foot-mark
Tawai—name of a fish
Tawai—revile, slander, reproach
Tawainga—reproach
Tawahi—the other side of the water, beyond
Tawaka—name of a fish
Tawara—a sort of water-cress
Tawaru—name of a fish
Taweta—hang up
Tawi—succession of wave upon wave
Tawiri—name of a shellfish, beckon or hail
Tawiti—far, distant
Tawiti tawiti—very far
Tawito—grow old, old, original; pass. tawitotia

Te—the definite article
Te—empty, void, to empty, to clear, disperse
Teina—brothers, younger brothers or sisters
Teina ke—brother or sister-in-law, cousin
Tehoa—which, where?
Tehia, *id.*
Teka—falsehood, lie, false, lying, to lie
Tena—that, in sight
Tena—go on, proceed
Tena ra—be cheerful
Tena ra kokoe—how do you do? good morning, good day
Tenei—this
Tengi—the odd one of the three
Tenihanga—deceitful
Tera—that, at a distance
Tere—swift, quick, moving swift
Terepua—name of a star
Tere tere—a trading voyage, or a sailing excursion from one place to the other
Tero—the straight gut
Tetahi—one; tetahi tetahi—one, another or some
Teteatanga—gnashing; te teteatanga o nga ihu—the gnashing of the teeth
Tetere—trumpet, shell, a trembling, tremble, swell
Tete—a carved figure at the head of a canoe
Ti—the sweet root of the dragon-tree
Tiia, *i. g.*, tihewa
Tiaia—dip, bend
Tiahi—a lascivious person, lascivious
Tiaho—light
Tiaki—rule, govern, keep
Tiu—pierce
Tiharu—a baling vessel for a ship, a pump, to bale or pump
Tiho kakoka—a shed
Tihewa—sneezing, to sneeze
Tika—to lead
Tika—just, straight, even
Tika tika, *id.*
Tikanga—justness, evenness, meaning
Tikaokao—cock, poultry
Tike tike—high, height
Tiki—part of the tattoo of women
Tiki tiki—to see (Angl.-Zel.)
Tikina—fetch, bring close
Titoki—a tree, of the seeds of which a fine oil is made (*Aledryon excelsum*)
Tiko—easing nature
Tikonga—the act of
Timata—begin, commence
Timatanga—beginning
Timo timo—bit after bit
Timoro—bare
Timu—ebbing of the tide
Tinana—trunk of the body or of a tree
Tinei—quench, bruise to death
Tini—many, indefinite number
Tini tini, *id.*
Tiniha—mock, hiss
Tinihanga—mocking, deceiving, deceit
Tino—plenty
Tino—diligently, the first, the chief
Tinopairawatanga—better instructed
Tierawaki—a bird
Tira—back-fin of a fish; a party falling in with another on the road
Tiratu—the halyards
Tiro tiro—look after, guardian
Tiro, *id.*
Titaha—an axe
Titari—strew about
Titi—rushes
Titi—the mutton-bird
Titi waka—a plain canoe

Titiro—look
Titiro ra!—exclamation, lo!
Tito—invent; he kai tito—inventor
Tito—fast
Titohi—desert, waste; titohia, wasted
Titore—a crack, fissure, chasm, cracked, or splitting, to split
Titorenga—act, or time of splitting
Tiwakawaka—a bird
Tiwai—a canoe without gunwales, bottom of a canoe
Tiwana—the lines of tattooing extending from the eyes to the temples
To—thy
To—life, motion, give life, move, be pregnant
Toa—a hero, courageous, valiant
Toatoa, *i. g.* Tanekaha
Toanga—the act of pulling, forcing
Toangatanga—inheritance
Toe—a remainder, an importunate unreasonable person, importunate, importune, remain, mistake, tempt
Toenetanga o te ra—setting of the sun
Toenga—the rest, importunity, fragments
Toe toe—a long rushy grass—waver
Toia—immerse, dip, baptize
Toi toi—name of a bird
Toinga—immersion, baptism
Tou tou—dip
Tou—thy
Touarawa—the male of animals
Toupua—the dress of a dead person
Tohatoha noa—break forth
Tohe teau—strife, tempt
Tohenga—purpose, end
Tohia—dragged or forced along, pull, row
Tohi—drag, dip, force along
Tohinga—time or act of baptizing
Tohora—sperm whale, whales
Tohu—peace
Tohu tohu—merciful, to rub
Tohu—a sign, a mark, an idol, signal
Tohutohungia—sign
Tohunga—a wise, skilful man; a priest; he wahine tohunga—a priestess
Tohungia—mercy
Toka—a rock
Tokai—coitus, the crossbeams of a canoe
Toke—the uvula, name of a fish, worms
Toki—an axe
Tokirau—name of a place
Tokohia—how many
Toko—how many
Tokomaha—many
Tokoruatanga—twice, twain
Tokotahi—one
Tokorima—five
Toko toko—stick, stave
Tokorua—two
Tokotoru—three
Tokowitu—seven
Toku—my
Tokowaru—eight
Tokoonu—six
Toma atu—to go out
Toma mai—to enter
Tomo—enter
Tomokanga—entrance
Tona—a wart
Tona—his
Tonoa—command, order
Tononga—commandment
Tonga—south wind, south
Tongariro—a mountain
Tonga mimi—the bladder
Tonga nui—a game
Tonu—always, exactly, only
Tonutanga—eternal, often
Tonutia—continually

Topa—baking
Topito—end
Tore—a passage
Torea—a bird called oyster-catcher
Torengi—descend, disappear
Torenga—sunset
Torengitanga o te ra—sunset
Toro—spread
Toroa—an albatross
Toroai—a war instrument
Toronga—spreading of the fire
Toropeku mai ana—to come privately
Torotoro—the ant
Toru te kau—thirty
Toru toru—three, few in number
Totara—a pine (*Podocarpus totara*)
Tote—salt, to salt
Totitoki—to halt
Totohu—sinking
Toto—blood, menstruation
Totohe—deceit, oppose
Totoke—stick
Toto rau rau—dew
Totokea—a shell-fish
Towai—a timber-tree
Tu—stand, stand up, brought into a position, beat, carve; tuhi—paint, write
Tua—distributable, transmissible, a tradition
Tuangi—tradition, distribution
Tuai—distribute
Tuauriuri—multitudes
Tuakana—brother, elder brother
Tuaki—cut down; tuakina—prostrated, hewn down
Tuakana ke—elder brother-in-law, or cousin
Tuanui—roof
Tuara—back
Tuatahi—the first
Tuatara—a guana
Tuatea—waves
Tuatu—a shark
Tuawati—a flight
Tuawairoa—steam issuing out of the nostrils of a baked head
Tui tui—to sew
Tui—a bird
Tuiau—a flea
Tuohu—bow, bend
Tuhea—desert, deserted; tuheatia—deserted
Tuhi tuhi—write, paint
Tuhitanga—a writing
Tuhonohonoa—tie, frame together
Tuhonoa—join
Tuhua—Mayor's Island
Tu kau—to be naked, or stand alone
Tuketuke—elbow
Tukemata—the eyebrow
Tuki—piece of wood at the head of a canoe
Tukino—oppress
Tukinotia—oppressed
Tukituki—beat, slay, destruction; tukitukia—stricken
Tuku—the pit of the stomach
Tuku—give way, let go, deliver, descend
Tuku peru—black whale
Tukuwai—diving in the water
Tuma—threatening, threaten
Tumau—settled
Tuma aki—the crown of a man's head, the upper part of the trunk of a tree
Tumou—a slave
Tumu tumu—stump of a tree
Tuna—eel
Tunumanga—burial
Tunewa noa—slumber
Tunu—bury
Tunumia—buried
Tunga—wounds; niho tunga—decayed tooth
Tunga—place where a person stands

Tungane—a brother
Tunguru—a turnip
Tupakihi—a shrub
Tupapaku—a corpse
Tupato—a jealous, prudent, suspicious man, suspecting
Tupe—a snare for birds
Tupopo—a porpoise
Tupu—bud
Tuputupu—the mangrove
Tupuna nui—ancestor, patriarch
Tupuna tane—grandfather
Tupuna wahine—grandmother
Tupunga—grow, the ground where anything grows, ancestry
Turaki—bring down
Tura kina—brought
Tura-wera—a hard blow
Turanga—a stand, a place, spot, where to place something on it, a candlestick; turanga waewae—a footstool
Ture—law, commandment
Turi—knee
Turi—deaf, confused, to be silent
Turiteri—noise
Turi ngongengonge—lame, maimed
Turoro—sick, suffering; te mate turoro—epidemic
Turorotanga—sickness, suffering
Turutu—reed for making baskets
Tutahi—dung, excrements
Tutaka moana—a place
Tutaki—meet together
Tutakiana—meet, appear
Tutakinga—a meeting
Tutata—stand by, near
Tutata—coast; he kainga tutata—a coast place
Tu tonu—stand still
Tutei—guard, watchman
Tutu—a wine made from the berries of the tupakihi
Tutu—perverse; mahi tutu—violences, making noise
Tutukaka—name of a bay
Tutuki—dash, knock, stumble
Tutukinga—stumbling
Tuturu—kneeling
Tuwahine—sister
Tuwaina—spit
Tuwatia—spit
Tuwera—open
Tuwiri—afraid

W.

Wa—support, carry, also the number four
Wae wae—feet, leg; nga mea waewa wa—four-footed animals
Waea—mother
Waenga—the middle of anything, centre of a canoe, midships, also a field
Waenga kumera—a field of sweet potatoes
Waenganui—middle
Waenganui po—midnight
Waeroa—long legs, muskito
Wai—water; wai maori—fresh water
Wai tai—salt-water; who? a fish, so called
Waianuanua—waters of the rainbow, waterfall
Waiata—song, sing
Waiatatia—to sing
Waienga—a farm, a place cleared for a farm
Waiu—water of the breast, *i. e.* milk
Waiho—presently
Waihoa taria—wait a little
Waiheaua—a porpoise
Waiho—make, form
Waihepu—a river, so called
Waihu—leave, desert
Waikauau—water in a running state, a stream

Waikato—a river, a name
Waikura—rust
Waikare—clear reflecting water
Waikeri—a rivulet or narrow drain, name of a place, a ditch, a swamp
Waimonga monga—marrow
Wainga—time or act of dispute
Waipa—a river
Waipapa—a place
Waipoka—a well
Waiporotaka—a circular pool
Waipu—a pond
Waipuke—a flood of water descending a hill
Wairenga—a place cleared for a farm
Wairere—waterfall
Wairu—hair used in a mat as ornament
Wairu—a file
Wairua—spirit, the immortal part of man
Waitaongatanga—inheritance
Waitangi—noisy water, name of a place
Waitemata—a place so called
Waitohungia—remark, note
Waiwatawata—a place so called
Waiwawariki—a place so called
Wao—nail, a hole
Waha—bear, carry
Waha—mouth
Wahanga—burden
Wahangu—dumb
Wahi kai—pasture
Wahi—firewood, place, part of the body, a spot
Wahi iti—a moment
Wahi tapu—burying-place, sacred ground
Wahina—a virgin
Wahinatanga—maidenhood, virginity
Wahine—wife, woman, female
Wahine moepuke—concubine
Waho—out, outside
Waka—a canoe
Waka—used to form the causative verbs
Wakaako—teach
Wakaahua—form, mould, feign
Wakaatu—canoe for carrying the dead
Wakaara—rise, bring forth
Wakaarangi—awake
Wakaae—consent
Wakaaenga—knowledge, assurance
Wakaaro — think, thinking, thoughtful, esteem
Wakaaroaroa—consider
Wakaati—clean, prepare
Wakaangahia—lift up
Wakaeke—rope
Wakaereere—very great
Wakaikeike—exalt
Wakaiwa—garment for women, a name
Wakairo—carve
Wakaitia—diminish, debase, abuse
Wakaititanga—humility
Wakaahuru—cherish
Wakaoioi—shake
Wakaorangia—deliverance; to heal
Wakaora—heal, save
Wakaokioki—give, make, rest
Wakaoranga—health, deliverance
Wakau—grounded
Wakaū—serve, love
Wakaua—cause to rain
Wakaunga—bars
Wakauaua—making pain
Wakautu—pay
Wakautunga—taxing
Wakahauhautanga—exhortation
Wakahangarere katia—to make light of anything
Wakahereheretia—in bondage
Wakahere—offering
Wakahau—command; kai wakahau—commander

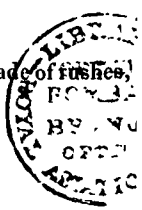
Wakaharahara—exceedingly great, deep
Wakahaurangi—to enivrate
Wakahawa—a decoy or stratagem
Wakahawea — despise, blaspheme; pass. wakahaweatia
Wakahemokanga—fainting
Wakahe—deceive, offend, offending
Wakahemo—devour
Wakahengia—offended, despised
Wakahoki—buy, redeem
Wakahoki mai—redeem, bring back, buy
Wakahoro—throw down, overthrow
Wakahohoro—hurry
Wakahoatia—partake, to befriend
Wakahua—mention, name
Wakahuihui—gather
Wakaka—burn, lighten, a fire
Wakakai—an ear-drop
Wakakake—make high, elevate; he hunga wakakake—a proud man
Wakakahehaere—lift up
Wakakakahu—clothe, dress
Wakakakahuria—clothed
Wakakakahuranga—clothing
Wakakapi—fill; wakakapinga—fulness
Wakakahore—annihilate, destroy; pass. wakakahoretia
Wakakino—corrupt, despise
Wakakororia—speak high, glorify; pass. wakakororiatia
Wakakinongia—corrupted
Wakakahangia—be strong, strengthened
Wakakite—show
Wakakitenga—foresight, prophesy
Wakakiia—fill
Wakakorea—loose
Wakakoingo—to be sorry
Wakakorikori—move
Wakakuware — become vain, foolish; pass. wakakuwaretia
Wakama—to be ashamed, bashful
Wakamaharatanga—remembrance
Wakamahara—warn, cause to recollect
Wakamahana—to warm
Wakamahanga—offend
Wakamahu—the porch
Wakamaki—cleanse
Wakamamae — cause sorrow, grieve
Wakamakutu — bewitch; kai wakamakutu—sorcerer
Wakamarama—enlighten, light
Wakamaramatanga — lighten, light
Wakamakuku—water, irrigate
Wakamarakerake—desolation
Wakamaru—bruise
Wakamarie—comfort
Wakamarietia—comforted
Wakamaroke—dry
Wakamaiengi—bear, hold up
Wakamaiengitia—born
Wakamaori — translate, interpret
Wakamaoritia—translated
Wakamaoritanga — interpretation
Wakamatau—teach
Wakamate—kill, destroy
Wakamaro—stretch forth
Wakamatautau—taste
Wakamatara—remove far off
Wakamea—cause
Wakamine—assemble, demand
Wakamoe—cause to sleep, lull into sleep
Wakamoemititanga—pleasure
Wakamomona—sweeten
Wakamuri—turn back
Wakamutunga — the last, the uttermost, the end
Wakananu— mix

Wakanuia—enlarge, magnify
Wakanoa—cause to be free
Wakanoho—cause to sit down, place, build, inhabit, fix
Wakanehu—grind to powder
Wakanohoia—fixed
Wakapaea teka — to accuse falsely
Wakapaea—accuse
Wakapai—trim, make beautiful
Wakapaipai—well made, fine, beautiful; he mea wakapaipai—an ornament
Wakapaua—cause to be consumed, spend
Wakapaparanga—generation
Wakapakaru—cause to break
Wakapakarukaru—break into pieces
Wakapakeke—harden
Wakapaki—lay upon
Wakapehapeha — boast; he hunga wakapehapeha — a boaster
Wakapeke—cause to remove
Wakapenatia—to become like
Wakapakipaki—to quiet
Wakapapa—causing to explode
Wakapati—please
Wakapirau—put out, destroy; for instance, fire
Wakapiri—put close together
Wakapipi—cause to tremble
Wakapouri—causing sorrow
Wakapa—touch
Wakapakari—harden
Wakapono—causing to be true, believe
Wakapakoko—image, a canoe so called
Wakapononga—serve
Wakaponongatanga—service
Wakapoi—name of a place
Wakapoto—shorten; pass. wakapotoa
Wakapoti—persuade
Wakapokokoko—walk in twice
Wakapoko—go in
Wakapohehe—confuse
Wakapuaki—show, let out, utter, spread abroad, cry
Wakapuakanga—statute, law
Wakapuaretia—open
Wakapukupuku—inside, or the bottom of a canoe
Wakapuranga—gathering
Wakaputa—send, boast
Wakara—satisfaction
Wakaraka—step forward
Wakara—cause to rise, to be erected
Wakaranu—make gravy
Wakarangimarie—soften
Wakarau—making a hundred, collecting a number of slaves together
Wakararata—tame
Wakararurarua—care, be careful
Wakarawa—fasten
Wakarawa tatau—a lock, fastening for a door
Wakarere — divorce, forsake, desert, cause to fly
Wakarerenga—divorce
Wakariharihangia—contempt
Wakarihariha—despise, abhor; pass. wakariharihangia
Wakarite — perform, fulfil, liken, fix
Wakariki—making a priest
Wakarikarika—horror
Wakariterite—reckon
Wakariro ke—change; wakariroia ketia—changed
Wakaro — think, thoughtful, thought, purpose, end
Wakaroa—delay
Waka roa — north-east wind, south island
Wakatakataka—cause to fall
Wakaruru—to entangle
Wakatatutu—to sound
Wakarongo—listen
Wakarongona — cause to be heard

Wakata—spying or looking at, a spy-glass
Wakatakariri—disperse, provoke
Wakataka—cast, throw, roll
Wakatapu—make sacred
Wakatapunga—sanctification
Wakatakoto—to lay down
Wakatau—cause to meet
Wakatangi—sound
Wakataurekarekatanga—slavery; wakataurekareka—make slaves
Wakatahuritia—turn
Wakate—disperse quickly
Wakateka—lying
Wakaruaki—vomit
Wakatakariri—displease
Wakatapoko—enter
Wakateitei—exalt; wakateiteitia—exalted
Wakato—sow; kai wakato—sower, give life, cause to be pregnant
Wakatokia—planted
Wakatorona—lift up, put forth, spread
Wakatu—lay the foundation
Wakaturi—to put, place
Wakatupehupehu—rebuke
Wakatika—stand up, arise, resist
Wakatiketike—exalt, to stretch himself
Wakatitari—scatter, strew
Wakatitore—to cause a fissure, to crack
Wakatuka—spread
Wakatuma—threaten
Wakatuwera—open
Wakatupato—cause suspicion
Wakatupu—bring forth, become, cause vegetation, bring up
Wakatupuranga—birth, generation
Wakatorona—to put forth
Wakatorotoro—imitate, mimic
Wakatore torenga ki te rau—the flowers of a tree, bud
Wakatere—a swift canoe, a place so called, move, push
Wakatohi, cause to be immersed
Wakatoi—to be saucy, persecution
Wakatete—cause a quarrel; he tangata wakatete—a quarrelsome fellow
Wakawite—cross (a river)
Wakawitinga—crossing
Wakawakanga—judgment
Wakawa—judgment, council, to judge
Wakawaki—judge, account for
Wakawainga—temptation
Wakawairuatia—spiritual
Wakawai—enticing, beguiling
Wakawareware—making a pretence, simulate, cause to forget
Wakawateatia—give way, make place
Wakawerewere—to hang
Wakawetai—thank
Wakawawai—to make war
Wakawiu—afflict; wakawiua—afflicted
Wakawirinaki—rest, repose
Wakawiti—cause to shine, rise, to brighten
Wakawitinga o te awa—crossing of the river
Wakawiri—to roll, cylindrical
Wakangiha—kindle; pass. wakangihaia
Wakangoromia—choke, kill, destroy
Wakangaue—shake
Wakanaugetia—shaken
Wakangungupa—fight in the pa
Wakangote—nurse, foster; kai wakangote—a nurse
Waki—confess
Wana—tender
Wana—a kick with the foot

Wanariki—brimstone
Wanau — bring forth, bear (children)
Wanautanga — birth, labour; ra wanautanga—birth-day
Wanaunga — family, relationship, as a cousin
Wanai—breadth
Wanake—yielding
Wapuku—the codfish
Wara—a blow, a garment so called
Warau—a sepulchre, a stone
Waraupo—a raupo swamp
Warahi—wide, broad
Waraki—heal
Ware na haere—a house in the wood
Ware ware—forgetful
Warewarenga—forgetfulness
Ware—house; ware here here —prison
Ware pune—close house or bedroom
Ware papa—a house made of boards
Wari—a servant, poor man, a free man
Wariki—a covering, as a blanket
Warikiriki—put on
Waro—coal
Waru—eight, scrape, shave
Warua—a fertile plain
Warunga — the hairs of the beard when shaved, shavings of wood
Waruhia—shorn or shaven
Wata—a platform, or scaffold for stores, wickerwork seat in a canoe
Wata parete—scaffold for potatoes
Wata tao—name of a place
Ware kupenga — fishing-net house
Ware poaka—pig-sty
Wati hu—a wind so called
Wati manana—the heart, seat of life
Watitiri—thunder
Wati—broken, erring about.
Watiia—bend
Wati toka—a door
Watinga—a broken piece
Watu—weave; for instance, a mat
Watu—hail, hailing
Watua—name of a place
Watunga—a garment in the state of weaving
Wawaitanga—quarrel, wrestling
Wawai—adversary, a quarrelling, quarrel; he hoa wawai —an adversary
Wawahi—destroy; kai wawahi —destroyer
Wawaki—ear of corn
Wawao—intercede, interfere
Wawana—to feel
Wawara—scatter
Wawatia—turn, break
Wawe—shortly, short, near
Wanga—a chair
Wangaia—feed
Wangainga—the act of feeding another, nursing
Wangaingatahi — one feeding; the mutton-bird, Titi, is thus called
Wanganui—name of a place
Wanganui po—middle of the night
Wangapatiki—name of a place
Wangape—name of a place
Wangare—name of a place
Wangaroa—name of a place
Wangarura—name of a place
Wango—a groan
We—a caterpillar, proper name of a person
Weoke—name of a place
Weua—bone
Wehea—divide

Wehe wehe—divide
Wehi—fear, to be afraid, danger, afraid
Weka—a large bird (*Rallus Australis*)
Wekau—bowels
Weminga—sneezing
Wenua—land, the placenta
Wenu—the warp of a web cloth
Werahia—to pierce, spear
Wera—scalded, burnt, warm
Wera wera—warm, heat
Were were—hang up anything
Wero—red
Werohi—wound
Werohia—wounded
Weru—a garment
Weta punga—a spider
Weta—an insect so called
Wetekina—loosen, free, untie
Wetengi—worn out, exhausted, as ground tilled several times
Weto—extinguish
Wetoi—a person neglected or unasked
Wetu—a star
Weturaka—the starry firmament
Wewe—a boil
Weweti—loosen
Wi—a rush
Wio—whistle
Wiunga—the act of driving in, chastisement, flogging
Wiu—to drive in, scourge, strike, a rod, a switch, the finishing border of a garment
Wiura—lightning, lighten
Wiua—to chase, to beat
Wiri—gimlet, bore, shake
Wiri wiri—choose
Wiria—name of a place
Wirikirikitia—to clothe, to dress
Wirinake—name of a place
Wiringa—trembling
Wiringa o te wenua—earthquake
Wita—light
Witi—rise; e witi ana te ra—the sun is rising, appear
Witinga mai o te ra—sunrise
Witinga—rise, appearance
Witiki—girdle, bag, purse
Wito—a dwarf
Witu—eight
Wiwi—receive
Wiwi—rushes
Wiwia—a mixture
Wiwia—a snare made of rushes, long grass



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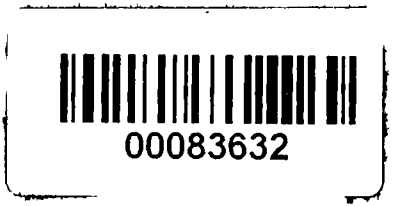
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